

Manicudavadanoddhṛta.
"

Siegfried Lienhard

MANICŪDĀVADĀNODDHRTA

A Buddhist Re-birth Story in the Nevarī Language



ALMQVIST & WIKSELL

STOCKHOLM

GÖTEBORG • UPPSALA

NucG ^{OCT} 5+

PRINTED IN SWEDEN BY

Almqvist & Wiksell

BOKTRYCKERI AKTIEBOLAG

UPPSALA 1963

To the memory of

HANS JØRGENSEN

334678

CONTENTS

Foreword	9
The Nevārī text	15
Translation.	59
Nevārī glossary	104

FOREWORD

The Avadānas, the Buddhist re-birth stories, belong to that part of the ancient Indian literature which enjoyed especially great popularity in Nepal. In the form of extracts (*uddhṛta*) they also achieved a wide circulation in the old language of the country, Nevārī. One collection of these Buddhist legends, the *Vicitrakarṇikāvadānoddhṛta*, was published together with a translation into English in 1931 by HANS JØRGENSEN (1886–1954)¹, the pioneer of research work on the Nevārī language. The text presented here, the *Manicūḍāvadānoddhṛta*, which relates of an earlier birth of Buddha as King Manicūḍa, places a second Avadāna text in its Nepalese version in the hands of the public and, at the same time, enriches the hitherto extremely meagre stock of Nevārī sources with a new text edition².

The manuscript on which this edition of the *Manicūḍāvadānoddhṛta* is based is today in the possession of the "Stiftung Preussischer Kulturbesitz, Tübinger Depot der ehemaligen Preussischen Staatsbibliothek". A brief description of the manuscript which, under catalogue number Ms. or. fol. 597, was originally in the possession of the Royal Library in Berlin, is to be found in A. WEBER, *Verzeichnis der Sanskrit- und Prākṛithandschriften der Königlichen Bibliothek zu Berlin*, vol. 2, section 1, No. 1606. The text is written in Devanāgarī on thick paper; from fol. 40A it has been written by a second hand. The size of the pages is approximately 39·5 × 11·5 cm (excluding the spine, to which the pages have been glued). The type area measures approximately 33 × 7 cm. The manuscript consists of 40 pages, each with eight lines on either side,

¹ *Vicitrakarṇikāvadānoddhṛta. A Collection of Buddhistic Legends. Nevārī Text Edited and Translated into English by Hans Jørgensen*, London, 1931 (= Oriental Translation Fund, New Series, Vol. XXXI).

² Besides the edition of the *Vicitrakarṇikāvadānoddhṛta* mentioned above, HANS JØRGENSEN has also published: *Ein Beitrag zur Kenntnis des Nevārī*, ZDMG 75 (1921), p. 213 ff. (Contains two tales from the Nevārī version of the *Vetālapañcavimśatikā*), and *Baṭīsaputrikākathā. The Tales of the Thirty-Two Statuettes. A Newārī Recension of the Śīṁhāsanadvātriṁśatikā. Edited and Translated with Explanatory Notes*, København, 1939 (= Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser XXIV, 2).

page 40B having, however, one single line. The pages were bound in half-leather towards the end of the 19th century, although unfortunately in the wrong order: 1, 2B, 2A, 3B, 3A, 4B, 4A, etc., and the state of preservation and the legibility are good.

The manuscript is undated, but is obviously of no great age. It probably originates from the middle of the 19th century, in which case it should be placed chronologically between the somewhat older *Batisaputrikākathā* and the much younger *Vicitrakarṇikāvadānoddhṛta*. Its relatively advanced language resembles modern Nevārī rather closely, although by no means all the characteristics of present-day usage are apparent. The forms ending in -āo (instead of -āva), which are practically universal in the *Vicitrakarṇikāvadānoddhṛta*, appear here only in isolated instances¹.

Of the relative participles ending in -piṁ, which are so typical of modern Nevārī², only *oo-piṁ* (31B, 33) and *biva-piṁ* (37A, 26) occur in this text. Compound forms of verbs are common, not only in predicative, but also in attributive positions. Another peculiarity of this manuscript is the frequent use of *julasā* (*jurasā*) or *julasāṁ* (*jurasāṁ*) which form the extended case-endings by being added to the simple nominative³, agential⁴, genitive⁵, dative⁶ and locative⁷.

In this manuscript the custom, noted by HANS JØRGENSEN in the *Vicitrakarṇikāvadānoddhṛta*, of using the ending -yā(m), which sometimes indicates the subject, is also employed. This tends to occur when two persons are referred to⁸ or, as the relevant passages of the *Maṇicūḍāvadānoddhṛta* show, when each person in a group, that is to say "everybody", is meant. For example: *rānio rājāva ni-hmasayā*,

¹ For example, *chao jio* (instead of *chava jiva*) 29A, 10; *thao* (instead of *thava*) 29A, 13, 30B, 28; *juyāo* (instead of *juyāva*) 17A, 15; *svayāo* (instead of *svayāva*) 29A, 18; *choyāo* (instead of *choyāva*) 30B, 30; *khao* (instead of *khava*) 33A, 25; *dhāo-guli* (instead of *dhāva-guli*) 33A, 24; *ā* (instead of *āva*) 31B, 1.

² From the magazine "Nepāl" 2, 1 (Kathmandu 1073, Nepalese era, = 1952), p. 2, the following examples may be quoted: *samurāy dhaipin̄ sainikata*, "Soldiers named Samurai"; *tayā ta:piṁ gāraq*, "paraded guards".

³ For example: *ji julasāṁ*, 8B, 17; *Indra jurasāṁ*, 7A, 34.

⁴ For example: *Indran jurasā*, 7A, 23; *debarājanām julasāṁ*, 8B, 10.

⁵ As such, generally used in the meaning of a nominative: *Maṇicūḍa rājāyā julasāṁ*, 22B, 14; *Maṇicūḍayā julasāṁ*, 37B, 14.

⁶ For example: *purohitayātā julasāṁ*, 18B, 13.

⁷ For example: *bhojanayākē julasā*, 11B, 33.

⁸ See *Vicitrakarṇikāvadānoddhṛta*, introduction, p. 8.

2 B, 5; *kāy Padmottara kalāt Padmābatīva ni-hmasayām*, 37 B, 10; *maṇtripani samastayām*, 25 A, 30; *lokapani samastayām*, 28 A, 12. Finally, a remarkable feature of the manuscript edited here is the occasional omission of the genitive ending after *-pani*, a phenomenon that, however, occurs sufficiently frequently to exclude the possibility of its being merely a copying error. We thus find in 9B, 16: *brāhmaṇapani bhākha*; 9A, 11: *mahājanapani khvāl*; 13A, 17: *maṇtripurohitapani bhāṣā*; and 22B, 17–18 (in front of a postposition which otherwise generally governs the genitive): *maṇtripani hñevāne*. HANS JØRGENSEN mentioned this phenomenon in his grammar¹, though he has perhaps touched upon it rather too briefly and without giving any examples. In his opinion, this ending occurs more frequently in the plural of personal pronouns, first and foremost those ending in *-pani* and *-mi*². In this text the examples: *jipani* (instead of *jipanis*) *cibal*, 23B, 27, and *jhiji* (instead of *jhijis*) *upādhyāy*, 22A, 33, are to be found.

In reproducing the text, this edition of the *Maṇicūḍāvadānoddhṛta* keeps as far as possible to the spelling of the manuscript, usually even in those cases in which a word appears in different orthographic variations. In accordance with the manuscript, the anusvāra has thus been retained even for *n*, *ñ*, *n* and *m*, and *i* and *ü* have only been corrected to *i* and *u* in a few tatsama words. Similarly, the spelling *kh*, representing a sibilant, has as a rule been corrected and, for example, *śu* substituted for *khu*. Missing akṣaras or whole words which required completion have been indicated by brackets (<>), and a very few, probably corrupt, words by an asterisk (*).

The Maṇicūḍa legend here related in the Nevārī version is undoubtedly based on an earlier Sanskrit version. The story of Maṇicūḍa is not included in the *Avadānaśataka*, but Kṣemendra relates the same legend in his *Bodhisattvāvadānakalpalatā*, Pallava III, although in a much shorter version—only 191 verses long³. In Kṣemendra's version the miraculous events that take place during Kāntimati's pregnancy (p. 60 f.) are missing; in the *Kalpalatā*, Kāntimati is merely represented as virtuous and very generous. Also missing is the story of the finding

¹ *A Grammar of the Classical Newārī*, København, 1941 (= Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser XXVII, 3), p. 20, § 21.

² *Ibid.*, p. 30, § 43.

³ Published in the *Journal and Text of the Buddhist Text Society of India*, vol. I, part III (Calcutta, 1893), p. 43 ff. The same volume also gives a metrical translation into English made by BRAJENDRA NA'TH DE (*The Story of King Maṇichūḍa*, p. 27 ff.); it is, however, most inexact and is furthermore incomplete.

of Padmāvatī by the Ṛṣi Bhavabhūti (p. 63 f.); the narrative about the Guardians of the World (p. 65 ff.); the story of the five supplicant Brahmans (p. 67 f.); the description of the exchange of ambassadors between the courts of Duśprasaha and Maṇicūḍa (p. 81 f.); and the tale of the despatch of Dharma in the guise of a huntsman (p. 87 ff.). The remaining events are usually related by Kṣemendra in a considerably abbreviated form, as, for example, the description of Maṇicūḍa's self-sacrifice (p. 70 ff.). The Nevārī version, on the other hand, is enriched by many elements from popular belief, contains a wealth of detail and is written with far wider scope. It manifests a mental outlook that is, so to speak, different, later and perhaps more typically Nevārī. There is complete correspondence between the two versions as regards the names of the persons mentioned in the narrative except in the case of Maṇicūḍa's father, who in this text is known as Brahmadatta, but in Kṣemendra's text as Hemacūḍa.

It is my pleasant duty to express here my thanks to all those who have given me invaluable assistance in the preparation of this work. I thank the Library of the University of Tübingen (Abteilung: Depot der ehemaligen Preussischen Staatsbibliothek) for placing at my disposal the microfilm of the manuscript and also for their permission to publish the manuscript; Herr Bibliothekar Dr. W. VIRNEISEL, Tübingen, for important information concerning the manuscript; the Oriental Department of the Royal Library at Copenhagen, above all the Head Librarian, Mag. L. BUSCHARDT, and Mag. E. HAARH, for handing over to me a transcription of the manuscript¹ made by HANS JØRGENSEN in 1917 and for other assistance. Last, but not least, my thanks are due to the Magnus Bergvall Foundation, Stockholm, and to the editorial board of the Acta Universitatis Stockholmiensis for the generous financial support which has rendered the printing of this book possible.

Stockholm, April, 1963.

SIEGFRIED LIENHARD

¹ Subsequently referred to as T. This transcription, which probably belongs to the period when H. JØRGENSEN first took an interest in the study of Nevārī, has rendered me invaluable service. It reproduces the text in a non-consecutive order, due to the incorrect binding of the MS., and is written in an orthography that JØRGENSEN later abandoned in his two great publications (*j* instead of *y*; mute *a* consistently written down, even when it is the last letter of tatsama and tadbhava words; special signs for *j* and *n*; *ś* for *ś*). Under the text there are frequently, though by no means always, key-words pencilled in German. These key-words were not always accurate translations and served JØRGENSEN as a sort of rough draft for the most difficult passages.

TEXT

/

TEXT

Om namo buddhāya // namo dharmmāya // namah samghāya // namah
śri Śākyasimhāya //

purā pūrbakāras Śrāvasti dhāyā nāma nagaras Anāthapindada dhāyā
nāma gṛhasthan dayakāo tayā ujhānayā madhyes Jetabana dhāyā
5 nāma bihāras śri śri śri Śākyamuni bhagabānam jurasām śrābaka-
bhikṣupanisen munakāo sabhāmandal dayakāo bijyātam. thva belas
śri Śākyamuni bhagabānam jurasām thava prabhāb kenāo bijyātam.
thu-gū prabhāb svayāo debadaityamanuṣya ādinām prāṇijan sakala-
yām pāpacintahin juyāo punya cint badhay juyāo olam. thva belas
10 sabhās coṇ Ānand bhikṣu-pramukham sakal sabhālokayā manas ati
āscaryya cāyāo śri bhagabānayā khvāl svayāo bimati yātam. he
bhagaban he guru. chalporayā prabhāb-parākram khaṇāo jipani ati
āscaryya cāya dhuno dhakām dhāyāo thvate bhikṣujanapanis bimati
khanyānāo śri bhagabānanām ājñā dayakasyām bijyātam. he bhikṣu-
15 pani. chapani chāyācāya cāyā. āscarya cāya mu mvār. thva ji-guri
prabhāb thathye thukā. gathe dhārasā. anuttarajñānā lāyayā nimittinām
śri śri śri tathāgatapanisenām jurasām sva kalpa samkhyā-pramānanām
mahāduṣkar juyāva coṇ bodhijñānayā sāmagri sādhan yānaṁ bijyāk
julo. he bhikṣupani. jin thaniyā adyāpi bodhijñānas samyukta juyakeyā |
20 kāraṇas mahākathor karmma yānā. bho bhikṣupani. thva duṣkar 2 B
karmmayā brttāmt kha kane. chan jurasām ekacitt yānāva nāo dhakām
śri Śākyasimhan Ānand bhikṣuyā hāone ājñā dayakaram.

he Ānand bhikṣu. purā pūrbakālas Sāketa dhāyā nāma deś chaguli
dasyām coṇ. thva deś juyiva gathimnā dhārasā. subhikṣu juyāva coṇ.
25 durbhikṣ dhāyā-guli gva belasām mu mvāla. hanām saśya sā hmānam
pūrṇa juyāo coṇ. asamkhyā lokapanisenām pāpar juyāva coṇ. hanām
ghāt cor bār šu ādinām duṣṭajanapani sunum ma du. hanvām sā mes
coras ādinām paśūpani asamkhyā dava. tathimnā subhikṣ juyāo coṇ
30 svachanna pratipāl yānā thyām prajālokayāta nyāy nīti yānām prati-

1 om. 1 nama for namo. 1 Last namah missing. 3 śrābatī. 3 °piṇḍadadha.
18 °dus°. 22 ā< >. 29 °nagara. 29 rājaṇ°. 30 For svacchandāt?

pār yānāva rājye bhog yāna bijyāk julo. thva-hma rājyā julasām bibāh yāna tayā-hma Kāmtimati nāma rāni dasyam coṇ. thva rāni juyu gathim-hma dhārasā. atyam̄ sundari jim-ṣu da-yā taruṇi jusyam̄ coṇ. hanvam̄ thva rānio nāpam̄ sakal lokam̄ prem juva. thathim-hma 5 rānio rājāva ni-hmasayā thithim śrm̄gār yāyām̄ kāmakriḍā yāyām̄ cha hnuyā dinas thva rāniyā garbhas datam̄. thvanam̄ li rāniyā manas dharmmacitt utpatti julam. aho āscaryya. ji gathimnā <kaṣṭ> jula. thathimnā kaṣṭ juva belas asam̄khya subarṇa dva ciñāo thva subarṇayā devaṇe phek tunāva thva subarṇa dakvam̄ bhikṣu | śrābak brāhmaṇ 2 A

10 jācakapanita dān biya datasā thukā thva garbhayā duḥkha sāṁt juyuo dhakam̄ bhārapāo thava svāmiyā hnāvane bimati yātam̄. bho prabhu mahārāj. ji julam̄ thaniyā dinas brāhmaṇ bhikṣu śrābak jācakapanita subarṇa dakṣinā biya-guli ati ichā jula dhakam̄ dhāyāva thvate rāniyā bhāṣā nānāva rājānam̄ jurasām̄ subarṇayā dva ciñāo biraṇ. rānim̄ 15 julasām̄ subarṇayā dvas phek tunyāo bhikṣu brāhmaṇ jācakapanita dān biraṇ. thvanam̄ li dānayā prabhābanam̄ julasām̄ garbhas ma du-hma thyam̄ yāum̄syā onam̄. ksaṇamātranam̄ garbhapīḍā sāṁt juyāo onam̄. hanvam̄ garbh jhyātusya olam̄. thva belas mahārāniyā manas lulam̄. aho āscaryya. ji gathimnā kaṣṭak. thathim̄ belas rājakulayā agras 20 subarṇayā sim̄hāsan tayāva thva sim̄hāsanas phek tunyāva sakal prajālok munakāva jin dharmmakathā byākhyān yānām̄ upadeś biya datasā thukā thva śārir bhatiṣunu yāum̄syā vaniva dhakam̄ bhalapāva mahārājāyā hnāone bimati yātam̄. bho prabhu mahārāj. thaniyā dinas ji matis cha-guli lusyam̄ vala. bho svāmi. chu dhālasā. jhiji rājagharayā 25 agras subarṇayā sim̄hāsan tayāva thva sim̄hāsanayā cos ji phek tunāo sakal prajālokayāta dharmmakathā <yāyām̄> upadeś biya-guri ji ati bāñchā jura. thvate kāryya chalpolasyen yāsyā bijyāya māl dhakam̄ dhāyāva thva stri mahārāniyā | bhākhā nyanāo rājā āscaryya cāyāva jyotik sar-tāva nānam̄. bho daibajñā. chu hetu chu kāraṇ thva rāninam̄ 30 thathimnā kha hlāta dhakam̄ dhāyāva thvate rājyāyā ājñā nānāo daibajñanam̄ dhāram̄. bho mahārāj. mebatā kāraṇ ma ṣu. thva rāniyā garbhas coṇ-hma bālakayā prabhābanam̄ thathim̄-thathimnā dharm-macetanā data. chalpol sandeh kāsyā bijyāya ma te dhakam̄ dhāyāo thvate daibajñayā bhākhā nēnāva manas harṣ yānāo rājān jurasām̄ 35 rānin dhāyā thya<m> rājakulayā agras subarṇayā sim̄hāsan tayār yānāo thva Sāketa-nagaras tvār-patim nānīmcā-patim dokā-patim rājapurushapanisyanam̄ ghaṇṭh thānāva nvāhār kayakāo dhāram̄. bho bho prajālok. thaniyā dinas Kāmtimati rāninam̄ jurasām̄ dharmma-

kathā byākhyān yānam upadeś biyūo. gva-hma-gva-hmayā dharmma-kathā nene ichā jula o-hma o-hma rājagrhayā samīpas gol muna oya māl dhakam̄ coyakāo juram̄.

thvate rājapuruṣayā bacan nānāo sakal prajālokapani samastam̄ 5 phayān phayā-thya dharmmakathā nene dhaka ekacitt yānāva rājaku-layā hñāone simhāsanayā samīpas gol munāo conam̄. thanam̄ li Kām̄timati rāninam̄ jurasām̄ phayān phayā-thya til-hilanam̄ tiyāva tās ja-dijabāpayā bastranam̄ hilāva māṇikyayā ābharaṇ tiyāo thava śarilayā tejan sabhāmaṇḍalas khayakāva hatā-hatāsanam̄ rājagrhanam̄ pi-hām̄ 10 bijyānā. | o simhāsanas kha cāk ulāva thā-hām̄ bijyātam̄.

3 A

thvanaṁ li mahārānīnam̄ jurasām̄ taba-dhan mahājan sama-hma-pani gor munāo con-guli svayāva manas mahā utsāh juyāva kṣanamātra sumukam̄ bijyātam̄. thvanaṁ li thava garbas coṇ-hma bodhisatvayā prabhābanam̄ hnāpām̄ nēnāva tayā ma dusām̄ senā tayā ma dusām̄ 15 gāthā-śilok lu manyāva vala. gāthā-śilok bonāva ājñā dayakaram̄. bho bho prajālokapani. gva-hma-gva-hmasenam̄ brat yāyas ras yāva. thvaten daś akuśal pāpan tol-tāva daś kuśal punya yāva dhakam̄ thvate ādim̄ nānā prakārayā dharmmayā kathā ājñā dayakasyam̄ bijyātam̄. thvanaṁ li Kām̄timati rāniyā garbhayā pidā sām̄t juyāva 20 garbas ma du-hma thyam̄ yāum̄syā onam̄. thvate prakāraṇam̄ julasām̄ asamkhya pramānanam̄ dātabya yānāva thava kāmanā sampūrṇa yāya dhusyam̄ li mahārāniyā jurasām̄ garbha badhay juyāo gu lā jhi lā mās sampūrṇa jusyam̄ li mahā sundar kumār cha-hma jāt julam̄. thva bālak-kumār juyū gathim̄-hma dhārasā. atyam̄ sumdar hr̄ṣṭapuṣṭ 25 jusyam̄ coṇ. lakṣaṇanam̄ samyukta jusyam̄ coṇ. thva kumārayā śiras dol-chi puṇyayā tej pi-hām̄ vasyam̄ coṇ. mahā manoram̄ jusyam̄ coṇ. thathim̄na maṇiratna thvayā casapolas uttpatti jusyam̄ coṇ. thva maṇikayā kiraṇ śrī sūryyayā kiraṇava uti jusyam̄ coṇ. thathim̄na maṇikayā kiraṇ julasām̄ rājagrhas sakabhinam̄ khala onam̄. va su- 30 hnuyā | rātris thva kiraṇ rājagrhanam̄ pi-hām̄ vayāva toyi milā tova thyam̄ nānakā Sāketa-nagaras sakabhinam̄ khala vanam̄. thva belas thva deśas coṇ prajālokasenam̄ jurasām̄ thva tejanam̄ khayakāva sva-yāva śrī sūryya uday jura din jura dhakam̄ thithim̄ thithim̄ kalalam̄ hālāva juram̄. hanvam̄ maṇikayā kiraṇanam̄ śītal juva thās lumuyāva 35 valam̄. hanvam̄ tāp nova thās khava-tunum̄ śītal juyāva valam̄. hanvam̄ thva kiraṇan khava thās durbhiks̄ ādim̄ mahāmārirog nāś juyāva vanam̄. hanvam̄ thva maṇik silāva lamkha gva-hmasenam̄ tonāva-

4 B

9 saya°. 15 -silok. 17 daśkuśal. 20 yāuyāva. 22 badhaye.
23 sundaram̄. 27 thvayāva. 33 kalalam̄. 35 tāpam̄. 36 nās. 37 tonava-.
2 - 633042 S. Lienhard

hmayā biś nāś juram̄. hanvam̄ thva maṇikayā kiraṇam̄ ujhānas lamkha phuṭi juta van̄ thyam̄ thva tej juta vanam̄. thva tejanam̄ na-doyā devane khala vanam̄ thva na-dva dakvam̄ subarṇa juyāva vanam̄.

thva belas thva bālak jāt juvastunum̄ kumār kumār dhaka dhāram̄.
 5 thva kumārayā cūḍāmaṇis lamkhan silāva nayā bhaṇḍāras lakhan hāhā yānāva bilam̄. thva belas nayā bhaṇḍāl dakvam̄ subarṇa juyāva valam̄. thva belas thva subarṇa dakvam̄ śrābakabhikṣupanita dān yānāva chotam̄. thvanam̄ li thva bālak janma juvastunum̄ ākāśamārgan debalokapanisen julasām̄ gva-hmasenam̄ dhvajā boyakāva haram̄. gva-
 10 hmasenam̄ paṭā chāyāva haram̄. gva-hmasen dundubhi bādya thātam̄. gva-hmasenam̄ pale-svān upho-svān pālijāt-svān ādinam̄ na-svāk svān vā gācakāva haram̄. gva-hmasenam̄ subarṇayā naba-ratna thunāva tayaśat chatranam̄ kuyakāva conam̄. gva-hmasen ratnayā ukhye
4 A lanam̄ | gāyakāva coṇam̄. gva-hmasenam̄ cāmaran gāyakāva conam̄.
 15 thva belas thva deśas sakabhinam̄ mahā harṣ bismay juram̄. thvanam̄ li thva bālak kumālayāta jurasām̄ jātakarma ādim yānāva nāmakarma yātam̄. thva belas rājānam̄ jurasām̄ ājñā dayakaram̄. bho purohit bho amātyapani. thva kumārayāta nām jogya thya chuya mār dhakam̄ dhāyāva thvate ājñā nānāva Subāhu mamtrinam̄ dhāram̄. bho mahārāj.
 20 thva kumālayā śilas maṇik uttpatti jusyam̄ coṇayā kāranas thvayā nām Maṇicūḍa dhakam̄ dhāya jogya dhakam̄ nām chūnāva prakhym̄ti yātam̄.

thvanam̄ ri thva Maṇicūḍa rājakumār jurasām̄ hni chiyā tava-
 dhik juyāva valam̄. hanvam̄ lipibidyā byākaraṇabidī sāstrapāṭh
 25 śilpakalā bidyā samastam̄ siyāva valam̄. hanvam̄ thva rājakumāl jura-
 rasām̄ ati punyātmā meba khaṇāva karuṇākṛpā dava prajālokayāta
 ati dayā dava. bodhijñān śiv dān yāyas ras juva. hanvam̄ thva rāja-
 kumālayā matis thva cha-tā dān biya ma ṣu dhāyā-gu chunum̄ ma du.
 li-pik ma dayakam̄ dānayā ichā julam̄. hanvam̄ thava śarilayā hilā
 30 ādinam̄ dān yāya ichā juva. hanvam̄ gva-hmasenam̄ guguli ichā yānāva
 vala va-hmayāta ichā pūrṇa yānāva bijyāk. thvate prakāraṇ gul-
 chim kāl vasyam̄ li cha-hnuyā dinas Brahmadatta rājā jurasām̄ bṛddhā-
 kār juyāva rājyayā bhārā-ku buya ma phayāva thava putra Maṇicūḍa
5 B kumārayāta simhāsanas bijyācakā|va rājyābhisek biyāva thamanam̄
 35 jukva tapobanas prasthān yātam̄. va ṣu-hnum̄ nisyam̄ Maṇicūḍa rājā
 dhakam̄ nām prakhym̄ti julam̄. thvanam̄ li thva Maṇicūḍa rājānam̄
jurasām̄ nyāya-nītinam̄ prajālokayāta pratipāl yānāva dān-punya

1 kiranaṁ. 5 śilāva. 7 °pinita. 13 svat. 14 laṇam̄. 15 deśaś.
 15 māhā. 15 bisamay. 16 nāmakarṇa. 24 °karṇa°. 27–28 rā< >ku°.
 28 dhāyā-gū. 37 niti°.

yāñāva rājya bhog yāñāva bijyātaṁ. he bhikṣuk dhakam śri bhaga-bānam ājñā dayakaram.

thvanam li thva Maṇicūḍa rājāyā jurasām thava prāṇ samān yāñām tayā-hma Bhadragiri dhāyā-hma kisi cha-hma dava. hanvam hni chinam 5 śat-chi jojan bhu vane phava-hma śala cha-hma dasyam coṇ. thvanam li cha-hnuyā dinas Himālayaparbatas guhā cha-gū dasyam coṇ. thva guhās Bhārgabagotra Bhababhūti nāma ṛṣīśvar cha-hma jog yāñām coṇ. cha-hnuyā dinas thva ṛṣīśvar thva guhān pi-hām vayāva Himālaya-parbatayā kvas joram̄* dhikihinam* svara julam. thva parba-10 tayā jol juyū gathim̄-gū dhārasā. nānā prakārayā simānam tok-puyāva coṇ śrī sūryyyayā tej suddhāmt ko ma jol juyāva coṇ. thathim̄-gū atyam̄ <śital?> jvalas palesvān puṣuli cha-guli dasyam coṇ. thva puṣuris dol-chi har dasya coṇ-gū palesvān cat kanaṁ hosyam coṇ. thva palesvānayā munis sarbāmgapūrṇa jusyam coṇ bālak-kanyā cha-hma utpatti jusyam 15 coṇ. thva kanyā juyūva gathim̄na dhārasā. sākṣat lakṣmī coṇ thyam palesvānayā har bām mikhā sua ni-tā lakṣaṇanam̄ samyukta jusyam coṇ. kebalya caṇdramā thik thyam jājolyamān tej jusya coṇ. tha-thim̄na kanyā cha-hma svayāva harṣ bismay cāyāva ādar bhāvanam̄ jurasām thva-hma Bhababhūti nāma ṛṣīśvar jurasām thva palesvān 20 puṣuris kva-hām vañāva thva palesvānayā devaṇe utpatti jusyam coṇ-hma param̄ sundari kanyā buyāva palesvānayā halan tok-puyāva ma-tenā bhāb yāñāva thva puṣulīnam̄ thata hayāva thava āśramas yanam̄. thanam li katham̄ thyam hni-hni chiyā tava-dhik juyāva varam. thvanam li ṛṣīśvaranam̄ thva kanyāyāta palesvānam̄ utpatti juvayā 25 kāraṇas Padmābatī dhakam nām chunāva dharmmaputri bhārapāva la-hināva taram.

jim̄ ū da dayāva yaubanī juyāva valam̄. thva belas ṛṣīśvaraṇam̄ jurasām thva parama-sundari kanyā jonāva Sāketa-nagaras Maṇicūḍa rājāyā thās vañāva thva Bhababhūti ṛṣīśvaraṇam̄ jurasām rājāyāta svasti 30 dhakam̄ āśirbād tayāva bimati yātaṁ. bho bho mahārāj. chalpolayāta jogya-hma parama-sundari kanyā cha-hma bibāh yāñām̄ biya dhakam̄ thva kanyā cha-hma boñāva vayā. thva kanyā dhārasā rūpanam̄ jaubhananam̄ gunanam̄ samastanam̄ pūrṇa juyāva coṇ. thvateyā kāraṇas chalpolayāta jogya dhakam̄ hayā. chalpolasen thva kanyāyāta agrama-35 hiśi yāñāva yajñadikṣā biyāva bibāh yāsyam̄ bijyā hune. bho mahārāj. thva kanyādān biyāyā charpolayāke jin jurasām̄ mebatā chunum phone ma ū. yajñā yāñā-gu puṇya cha-|tā jukva phoṇe bisya bijyāya māl 6 B

5 śara.

7 ṛṣīsvala.

11 sudhāmt.

22 matyanā.

22 yāñāba.

28 sāketa°.

31 kaṇṇyā.

dhakam dhāyāva thva ṛṣīvarayā bhākhā nānāva Maṇicūḍa rājānam
 ājñā dayakaram. bho ṛṣīvar. mebanam yānā puṇya thavata dayiva ma
 ū. thamanam yākva jakam thavata dayiva. bho ṛṣīvar. athyanam
 chalpolasenam ji kāraṇas dayā dayāva kanyā biyata vala. mahā dayā
 5 julo. chalpolayāta jin yajña yānāva thva yajñan utpatti juva puṇya
 chalpolayāta biya juro dhakam dhāyāva thva rājyā ājñā nānāva
 manas harṣamān yānāva tathāstu tathāstu dhakam dhāyāva ṛṣīvara-
 nam julasām thava dharmmaputri Padmābatiyā lā-hā jvanāva Maṇi-
 cūḍa rājyāta kanyā dān biyāva thava āśramas li-hā vanam. thvanam
 10 li Maṇicūḍa rājān jurasām rājyā pratāpan aiśvaryya badhay juyāva
 samasta amtapurayā rāniyā madhyes jyeṣṭha-hma rānī yānāva taram.

thana Maṇicūḍa rājān jurasām Padmābatī rāniva nāpam ratikridā
 yānāva śṛṅgāl yānāva bijyātam. thva-guli prakāraṇam śṛṅgār-kridā
 yāyām cha-hnuyā dinas Padmābatī rāniyā garbhās dayāva valam.
 15 kathanam gu lā jhi lā sampūrṇa jusyam li putra cha-hma jāt julam.
 gathimnā-hma putra dhārasā. kāmadeb coṇ thyam atyam parama-
 sumdar rūp jūsyam coṇ. thathimnā putra jāt juva svayāva jātakarma
 ādinam dhunakāva Padmotta<ra> rājakumār dhakam nām chunāva
 bijyātam.

6 A 20 thvanam li cha-hnuyā dinas pūrṇamāsiyā diṇ jusya coṇ. thva
 ū-hnu juram Maṇicūḍa rājān jurasām thava amtapurayā rājakumāl
 mamtri prajālok samastam śuklāṣṭamī bratas duphiyas hatās cāyāva
 satvaprāṇi uddhār yāya-gu kāraṇas Sāketa dhāyā nagaras ghaṇṭ
 thākāva nvāhār karam. bho bho prajālok thva deśas basarapā cokam.
 25 thva deśayā pi<vo>ne Maṇḍalabāt dhāyā thāsas tatkāraṇam gor munāba
 cona vaya mār dhakam mahārājān ājñā dayakasya hara dhakam
 rājapurushapanisen thās-thās-patim hānāva juram. thvate rājapuru-
 shapani bhākhā nānāva prajālok samastam tatkāraṇam Maṇḍalabāt
 dhāyā thānas gol munāva conam. thvanam li Maṇicūḍa rājān julasām
 30 mahājan-pramukhanam prajālok samastam gol munāva con-guli siyāva
 Maṇicūḍa rājān jurasām rājaṛddhi-prabhāb kenāva Maṇḍalabātas
 simhāsanas bijyānyāva prajālok samastayā khvāl svayāva ājñā daya-
 kalam. bho bho prajālokapani. thu-gu lokasam paralokasam bhay mu
 mvārakeyāta chapanisen dān-puṇya yāyas upoṣatha-brat yāyas udyam
 35 yāva. thva-guli puṇyan dhanādhyā juyiva. svargas bās lāyiva dhakam
 nānā prakārayā dharmayā kha-upadeś biyāva simhāsanānam danyāva
 thva deśasam li-hām bijyātam.

22 suklāṣṭamī. 24 nva°. 26 māhā°. 31 keṇāva. 32 samastam yām.
 34 °ṣadha°. 35 dhanādya.

thvanam li caturdigayā rājā Dhṛtarāṣṭra dhāyā-hma Birūdhaka
dhāyā-hma Bi<rū>pākṣa dhāyā-hma Baiśrabaṇa dhāyā-hma thvate pye-
hma lokapālapanisen julasām thva Maṇicūḍa | rājāyā carati svaya
dhakam valam. thva belas Maṇicūḍa rājāyā deśas thyanaka valam.

7 B

5 thvanam li thva pya-hma digpālapanisen julasām thva nagarayā devane
lamghan yāya ma phataṁ. thva belas lokapālapani manas samdeh
julam. chu hetu chu āścāryya. jhijis mārgabandh jura dhakam thva
lokapāl pya-hmasenam ākāśamārgaṇam kva svayāva haram. thva belas
Maṇicūḍa rājāyā prabhābam tini jhijisen thva deś hakanam vane-guri

10 sāmartha ma data dhakam bismay cāyāva ananam thva pya-hmam
li-hām vanāva trāyastrimśā dhāyā svargabhūbanas debarājā Indrayā
sabhās vanāva thva-guli bṛtāmt samastam debarājayā hnavaṇe kanam.
bho bho debarāj. jipanis bimati nese bijyā hune. gathye dhārasā. jipani
lokapāl pya-hmam anek parbat aneg lok hilāva lamghanā yānāva vaya

15 dhuno. thva kecit Sāketa dhāyā nagar-cā cha-guli jipanisenam lamghanā
yāya sāmartha ma dayāva ananam jipani li-hām vayā. bho debarāj.
thva Sāketa nagaras Maṇicūḍa rājā-pramukhanam rājakumāl maṇtri
sainya-sipāhi prajālok samastasenam dāna-dharmaḥ atyamt ras yā<nā>va
kebalya nitya nitya uposatha-brat yānāva thva-guli punyayā prabhā-

7 A

20 banam svargamārgayā la chinakāva con. thvapanisenam julasām abase
mebanam Amalābati rājya kāyāva debalok samastam pi-tiñāva choyiva
jula dhakam dhāyāva thvate caturdigpālayā bhāṣā na|nāva debarāj
Indran jurasām manas ati harṣ bismay yānāva devalokapani khvāl
svayāva ājñā dayakalam. bho debalok. thva Maṇicūḍa rājā julam ati

25 dharmmātmā sattvaprāṇiyā kāraṇas karuṇācitt tayāo aneg bastuk dān
yānāva con. hanvam lokapani samastam dān yāyas jojalapāva tava
thathimna tyāgi punyātmā karuṇātmān yānā dān-puṇyayā balanam thva
Maṇicūḍanam niścayanam Amarābati kāyāva jita thva Indrāsanānam
kva kāyāva thva Maṇicūḍanam julasām thva Amarābati rājya bhog
30 yāyiva jula dhakam debarāj Indran jurasām debalokayā hnavaṇe ājñā
dayakaram.

thathye kha hlāñāva con belas thva debasabhāyā dathus jājvalyamān
jusyam con tejanam khayāva varam. thva tejanam khao khayāva de-
barāj Indra jurasām suya sva koti debalok sar-tāva ājñā dayakaram.
35 bho bho debalok. chapani cha-hma suddhāmt dañāva oñe ma du. thaniyā
dinas chu bighna juya tena khye. akasmāt jhijis debasabhās jājvalya-
mānanam khar vala. thva tej suyāken vala. gva-hmayāken vala dhakam

1 °raṣṭi. 4 thyanakara. 9 hācāmnagāyā (for hakanam). 11 trāyatrimśā.
13 debalok. 19 °ṣadha-. 26 yāyes. 27 balanam.

ājñā dayakalam. athya thathya dhaka sunānam chunum uttarā biya
 ma phayāva conam. thva belas thva debasabhāyā madhyas tatkāraṇam
 caturmukh Brahmā cha-hma bhṛṣṭi* juyāva valam. thvanam li thva
 sarva(?)-bhūvanayā svāmi caturmukh Brahmān julasām debarāj Indra
 5 sar-tāva ājñā dayakalam. he Kauśik. chan ma khaṇā lā. Maṇicūda
 8 B rājān julasām samast prāṇilokayā kāraṇas bodhijñānayā sāmagrī
 pūrṇa yānāva svarga thā-hām vayata tayār juyāva cona. he Indra.
 thvateyā kāraṇas thva-hma rājāva sahāy yāya jogya jura dhakam
 dhāyāva sabhāmadhyesam tu thva brahmā amtardhyān juyāva bijyā-
 10 tam. thvanam li debarājanam julasām Brahmāyā bacan nānāva atyamt
 bismay cāyāva conam.

thvanam li Maṇicūda rājān jurasām u ku-hnuyā rātris mananam
 cimtanā yātam. gva-hma Bhababhūti nāma ṛṣīvaraṇam ājñā dayakā
 thyam thu-gū yajña yāya māl dhakam mananam bhālapāva conam.
 15 thanam ri rātri bitay juyāva prabhātakār jusyam li thava purohit
 Śāṇḍilyagotra-brāhmaṇayāta dūt choyāva sar-takāva rājān ājñā
 dayakaram. bho upādhyāy. ji julasām nirargala nāma yajña yāya dhaka
 ichā jura. chu chu sāmagrī dayake māl dhakam dhāyāva thvate ājñā
 nānāva purohitanaṁ dhāram. bho bho mahārāj. chalpolasen bhin-guli
 20 kāryya bhārapāva bijyāta dhakam purohitanaṁ ājñā dataṁ. thvanam
 li rājān jurasām mam̄trīpani sar-tāva ājñā dayakalam. he mam̄trīpani.
 jin julasām nirargala yajña yāya dhakam bhārapā. chapanisen julasām
 yajñayāta sāmagrī guli-ta mār uli-ta tār lācakiva dhakam ājñā daya-
 karam. thanam li mam̄trīpanisen julasām rājāyā ājñā nānāva kṣaṇa-
 25 mātraṇam yajñayā sāmagrī tayār yānāva bilam.

8 A thvanam li va ṣu-hnuyā dinas Maṇicūda rājāyā thās nā-hma brāh-
 maṇapani vayāva phona | valam. brāhmaṇ cha-hmasen dhāram. bho
 mahārāj. chalpolayāke cha-tā bimati yāya dhakam vayā. chu dhārasā.
 ji julam hmyāca-macā cha-hma dasyam coṇ. thva putri mele pi-ta biya
 30 tyanā. ji julam mahā daridra. ches dām dām chi suddhānt ma du.
 thvaten thvayāta bibāh yāyata dhan cibhāy phone dhakam vayā.
 prasann jusyam bijyāya mār dhakam cha-hmasen dhāram. thvanam li
 ni-hmahma brāhmaṇam dhāra. he mahārāj. ji juram mahā daridra.
 byādhinam kayāva cona. thva byādhī sām̄t yāyata vāsarayā mū biyata
 35 dhan bhati phone dhakam vayā. prasann juya māl dhakam dhāra.
 thvanam li sva-hmahma brāhmaṇanam dhāram. he mahārāj. ji juram
yākat kāy cha-hma dava. thva kāy julam dhaninam jvānāva yata.

3 (gva-hma)yāken... Brahmā cha-hma missing in T.

4 sabhābhū°.

6 sāmāgrī. 11 cāyāba. 14 tā (for thyam). 16 śāṇḍilya°. 17 °argaḍa.
 18 sāmā°. 23 sāmāgrī. 25 sāmagri. 32 prasam̄n. 34 vāśa°. 35 prasam̄n.

thva kāy li-phyāyayāta dhan cibhāy phoñe dhakam vayā. prasann jusyam bijyāya mār dhakam dhāram. thvanam li pya-hmahma brāhma-nānam dhāra. bho mahārāj. ji julam patibratā dharmas con-hma strī cha-hma dava. thva-hma strī sun ūuyāva miyāva taram. thva strī li-
 5 phyāyayāta dhan cibhāy phone dhakā vayā. prasann jusyam bijyāya mār dhaka dhāram. thvanam li hanvam nā-hmahma brāhmaṇanam dhāram. bho mahārāj dhaka ji juram jyāth jula. pamca indriya durbal julo. kamāyi yāya ma phata. thvatenam thva jīb uddhār yāya kāraṇas dhan bhati phona vayā. prasann jusyam bijyāya māl dhakam dhāram.
 10 thvanam li Maṇicūḍa rājān julasām thva nā-hma brā(hma)ñayā bhākhā nānāva karunā cāyāva nugal ma chināva svar khā-khā tukāva mi-
 khānam | khvabi pi-ta kayāva thva rājā khvalam. thva svayāva brāh-
 manapanisen dhamdā kayāva rājāyā hñavañe dhāram. he mahārāj. chalpol chāy khvayāva bijyānā. jipanisen dhan phona vala dhakam dhan
 15 phuke mālina dhakam jñānāva khvayā<va> bijyānā lā dhakam dhāyāva thvate brāhmaṇapani bhākhā nānāva Maṇicūḍa rājān ājñā dayakaram. bho brāhmaṇapani. ji thathimna abhāgi meba khanāva dayā-karunā ma du-hma jike phogim ta<pa>syamnapanisen phonā<va> samtoś ma jusya li-hā vaniva thva-panita samtoś yāya ma phayiva dhakam
 20 dhamdā kayāva khvayā dhaka dhāram. punarbār he brāhmaṇapani ji manorathakāmanā juram jācakapani samastam samtoś yāya. thvaten ji ches dakva dhan sampatti chapanisen jone phakva. jvañāva huni dhakam ājñā dayakāva bijyātam. thvate ājñā nānāva thva brāhmaṇapani man harṣamān yānāva mahā bismay cāyāva conam. thvanam li
 25 Maṇicūḍa rājān julasām thvapanisen phon-gūyā dugan chi dhan biyāva samtoś yānā chotam.

thvanam li mamtri purohit sahit conāva śāstrayā pramān thya bidhi-pūrbakan thva Sāketa nagaras yajñāsālā dayakāva yajñayā sāmagrī tayār yātam. naya bastuk tone bastuk lu vaha hiraṇya kastūrī karpūr
 30 sara kisi rath lā-sā phā-gā bastra alamkār samastam tayāl yānāva rājāyā thās vānāva bimati yātam. bho mahārāj. chalpolayā ājñā thyam yajñayā sāmagrī samastam tayāl yāyā | dhuna. bho mahārāj. nānā prakārayā tirthak śrabaṇ brāhmaṇ bhikṣu samnyāsi samastam yajñā-sālās munāva cona vala. hanvam kamgāl dukhi daridra krpan thvapani
 35 samastam dhan dravya dān kāya kāraṇam vayāva cona dhakam dhāyāva thvate mamtripanis bhāṣā nānāva Maṇicūḍa rājān jurasām Ajudhyā nagarayā svāmi Duṣprasa<ha> rājā-pramukham Maṇḍalin rājā-

9 B

9 A

1 prasamn. 3 prati°. 5 -phyāyata. 22 cheś. 24 bisamay. 28 °sālā.
 28 sāmagri. 29 kastur. 34 °sālās. 35 darbya. 36 dhayāva.

pramukhanam asamkhya rājāpanike dūt choyāva nimamtraṇā yānāva chotam. thvanam li thva Dusprasaha rājā-pramukhanam mahājan samastam vala. hanvam Maṇḍalin rājā-pramukhanam asamkhya rājā valam. thvanam li Maṇicūḍa rājān jurasām thvapani rājā vala siyāva 5 thamanam la svala vañāva thvapanis nāpam nānā prakārayā kha hlānāva ādar-bhāv yānāva rājagṛhas du-ta haram. thva rājāpanis lisyam mahājan samastam gol muna varam.

thva belas Maṇicūḍa rājān jurasām yajña yāya avasaras juyāva yajñāśālās vane dhakam man hatās cāyāva amtapūlayā kumāl mam̄tri 10 sainyagaṇ sahit yānāva yajñāśālās simhāsan tayāva tayā thās bijyā- nāva simhāsanas phek tuñāva mahājanapani khvāl svayāva ājñā daya- karam. bho mahājanalok. chapani samastasen daś akuśal pāp tol-tāva daś kuśal puṇya yāva. jin julasām nirargala yajña yāya ichā yānā.

10 B chapanisen julasām thva yajñas cintā yānāva biva. ji uparas dayā | 15 tayāva thva kāryya sidhayakāva biya māl. thva kāryya siddh juranās chapanita daksinā guri-ta mār uli kāva dhāyāva Maṇicūḍa rājān jurasām Padmābatī rāni sahit yānāva yajñāśālās du biñāva dakva bhandārasam sakalye vane dayaka khāpā cāyakāva yajña ārambh yātam. thvanam li Brahmaratha nāma purohitān jurasām sāstrayā pramān thyam 20 yajña junāva halam. thva yajñas jura sum gva-hma prāṇi-jamtuyā jīb kāyam ma du thathimnā yajñas dāsī dās cholavāl samastasen har- şamān yānāva phayān phayā thye yajñayāta har yānā conam. hanvam sum gva-hmam abhyāgat vava-panita gva-hma gva-hmasen gugū gugū ichā yānāva vala va-hma va-hmayāta u-guli dān biyāva chotam.

25 thvanaṁ li niya hnu dayāva vasyam li niya cha hnu ṣu-hnu śri sūryya uday juyiva-guli samayes Amalāpuris coṇ-hma Indranam siyāva manas trās cāyāva Maṇicūḍa rājāyā cittayā parikṣā svaya dhakam Amarābatinam kva-hām vayāva thava bhes tol-tāva rākṣasa-bhes juyāva tava-cotanam āhuti biyāva choyāva coṇ agnikundas du-bitam. 30 thva belas atyam̄t choyāva coṇ agniyā tej tok-puyakam thava śalir jājvalyamānanam choyakāva chen saya-tā pol ciñāva hyāuk mi-khā kanāva lā-hāt ni-pām bobo syānāva bhayānak khvāl yānāva hmutu vāhān khāyāva me culu culun pi-kayāva haṭaṭaṭan hnīlāva ati aghol- mūrtti rākṣas cha-hma ya|jñakuṇḍayā dathunam utpatti juram.

10 A 35 thvanam li thva yajñas bicār yānāva coṇ-hma mahājanapanisyan thathimnā bhayānak rākṣas yajñanam uthay juyāva vava-gū svayāva

1 pramuṣanam.	7 baram.	12 °rok.	12 daśakuśal.	13 nirargada.
14 citā.	16 dhayāva.	17 °sālās.	20 -hmāp.	21 choluvālu.
26 samayes.	27 parikṣā.	31 seja..	34 jajñia°.	35 °panisyamn.

phayān phayā thya jyānāva daśadiśas bisya vanam̄. thvanam̄ li rākṣasan
 julasām̄ lā-hāt hājvalapāva karunā cāyāpu thyām̄ nānaka nāyik mi-khā
 kanāva Maṇicūḍa rājāyā khvāl svayāva dhāram̄. bho tyāgī mahārāj.
 chalpol mahā tyāgī mahā dātā dharmātmā dhakam̄ dhāva-guli nānāva
 5 thaniyā dinas chalpolayāke jinam̄ juram̄ thva yajñayā bara-dakṣinā kāya
 dhakam̄ dūrabhūbanam̄ nisyam̄ vayā. bho karuṇātmā. ji julam̄ pya-
 tyāk pyās cāva-gulin pīdā juro. jin āhār ma yānā-gū. jim-ni da dato
 thaniyā āva-talem̄ āhār ma khaṇā ni. pya-tyāk pyās cāva-gulinam̄ ji
 mṛtyu juyi thyām̄ coṇ. bho mahārāj. thvaten ji khaṇāva karunā tayāva
 10 rakṣā yāsyam̄ bijyā huni. bho dātā. ji julam̄ atyam̄t pīdā-duḥkha jula.
 tatkāraṇam̄ jita āhār ni biva dhakam̄ yajñayā dathus timti hnuyāva
 hārāva conam̄. thvanam̄ li Maṇicūḍa rājān jurasām̄ rākṣasanam̄ tha-
 thimnā kha hlāk-guli nānāva ati karunā cāyāva rākṣasayā khvāl svayāva
 ājñā dayakaram̄. bho yakṣ. gyāya ma te. gyāya ma te. hatās cāya ma te.
 15 thaniyā dinas chan chu bastuk āhār yāya ichā jula u-guli bastukan
 chanata samtoṣ yāya dhakam̄ dhāyāva rājapurusapani sar-tāva ājñā
 dayakaram̄. bho sebakapani. | thva rākṣasayāta gu-guli naya tone ichā 11 B
 yāta u-guli bastukan tatkāraṇam̄ samtoṣ yāva dhakam̄ ājñā dayakāva
 thvate ājñā nēnāva rājapurusapanisen nanānam̄ śat chiva niya pha
 20 jākiyā jā thuyāva thukiyāta loyakam̄ anek sāk pāk yā<nā> tarkāri
 dayakāva thva rākṣasayā hnavaṇe dva ciṇāva biram̄. thvanam̄ li thva
 rākṣasan jurasām̄ thva rājāpanita jogya jusyam̄ con-gu anna-bhojan
 svayāva byāghrayāta vāum̄ ghās hnavane tayā biya belas byāghra
 samtoṣ ma juva thyām̄ thva rākṣas samtoṣ ma juyāva rākṣasanam̄
 25 dhāram̄. bho prabhū mahārāj. thva anna-bhojan yānāva ji samtoṣ ma
 juva. jin ann āhār ma yānā dhakam̄ dhāyāva thvate rākṣasayā bhāṣā
 nānāva rājān julasām̄ rākṣasayā thās thyanaka vanāva ājñā dayakaram̄.
 bho bho yakṣ. chan thathimnā amṛt bastuk bhog ma yānā lā dhakam̄
 dhāram̄. chan gathimnā bastuk bhojan phonā dhakam̄ dhāyāva thvate
 30 rājāyā ājñā nēnāva rākṣasanam̄ dhāram̄. bho mahārājan. nesye bijyā
 hune. rākṣas dhāyā-hmayāta ann pān bastuk ichā ma du. chu dhārasā.
 thani syānā-hmayā rā hi thathimnā sadyomāms jakam̄ jin bhojan yānā.
 thvaten chalpolasen satyan jita bhojanayāke julasā sadyomāms hayāva
 biva. ji juram̄ naya hatās jula. tone hatās jula. nanānam̄ kvā<k> lā kvāk
 35 hinam̄ samtoṣ yāva. bho pārthib. chalpol tyāgī khatasā jita samtoṣ
 yāva. hanvam̄ tyāgī ma | khatasā phas kha jukva hlānā-gū jurasā jita 11 A
 belā biva. ji vane tyalo dhakam̄ dhāyāva thvate rākṣasayā bhāṣā

1 banam̄. 11 ni. 18 yāba. 18 dayā°. 20 sāk. 21 hnabaṇe.
 32, 33 sadyam̄°. 34 tone hatā. 36 śatasā. 36 śa. 37 bivam̄.

ḫenāva Maṇicūḍa rājāyā hṛdayes karuṇā utpatti juyāva manas bhārapā.
 hā hā kaṣṭ dhakam hā hā gathimnā samkaṣṭ julo. āva gathya yāye. thva
 thāyas jin chu uttarā biya. mebayā jib ma kāsyam sadyomāms gana
 dayiva. jin julasām himsā-karma ma yānā. āva thathya ma khato.
 5 dānā-pāramitān pūrṇa yāya kāraṇas thva ji śarīlas con hi rā dakvam
 thva rākṣasayāta dān biya dhakam mananam bhārapāva conam. thva-
 nam li rākṣasa-bhes Indranam dhāra. he pārthib. chan chu bhārapāva
 conā. ji julam pya-tyāk-hma. thva thāyas bilamb yāye-gu byarth dhakam
 dhāram. thvanam li rājān ājñā dayakaram. bho rākṣas. chan dhāyā.
 10 gūli āhār-jā biya phayiva ma khu. gathya dhaka dhārasā. binā mebayā
 jib ma syāsyam sadyomāms dayiva ma khu. jin dhārasā sum gva-hmam
 prāṇi cha-hmam suddhāmt himsā yāyas man subhā ma du. āva gathye
 yāya dhakam manas ati dhamdā kāyāva conam. thva belas debalokava
 daityalokava mahākallol juddh juyāva asamkhya lok siñāva con dava.
 15 thva mṛtakapani kayā hayāva rākṣasayā hñevañe tayāva bilam. thva
 svayāva rākṣasanam dhāram. bho rājan. chan jita khyāl jukva yānā rā.
 jin julasām sik-hmayā māms bhog ma yānā. jita juram hñevañe tayāva
12 B 20 jin khane dayaka syānā-hmayā rā hi mār. he rājān. chāy bilamb
 yānā. ji juram pya-tyāk pyās cāva-guri pīḍān thva prāṇ tol-te tayār
 25 julo dhakam dhāyāva thvate bhāṣā ḫanāva thva rājāyā manas lulam.
 āva chu yāya. gathyanam sadyomāms bhog ma yāsyē thva rākṣas samtos
 juyāva vaniva ma khuto. thvaten thva ji śarīlas con hi rā kayāva biya
 jula dhakam ghari ni ghari mātra mananam bhālapāva conam. thva
 svayāva rākṣasan dhāram. bho mahārāj. ji ati pya-tyākayā kāraṇam
 30 chalpolayāke thathimnā yajñayā bara-dakṣinā kāya dhakam vayā.
 chalpolasen julasām gu-gūli ichā yāta u-guli āhār biya dhakam pratijñā
 yāta. āva chu manan cimtanā yānāva conā. chalpolayā satya-pratijñā
 lā khatasā gathye mār athya yānāva jita sadyomāms biva. bilamb
 yāye ma te. ji thva pya-tyākan pīḍalapāva mṛtyu juyina dhakam
 35 mṛtyu ma juvam hñā nanāna biva dhakam dhāyāva thvate rākṣasayā
 chidra bacan ḫanāva Maṇicūḍa rājān julasām samyaksam̄bodhijñān
 manas tayāva cimtanā yātam. kṣaṇamātra cone-guli thva samsāl. thva
 śalīlas hni khayi lāl co khi hi thvaten pūrṇa jusyam con. thathimnā apa-
 bitra śārīranam samyaksam̄bodhijñānayā bhāgas vane dhakam manas
 40 bhālapāva thva rākṣasayā uparas ati karuṇā cāyāva phakva citt dhir
 yānāva thva rākṣasayāta bharosā biyāva ājñā dayakaram. bho guhyak.
 gyāya ma te. nilāsā juya ma te. chan ichā pūrṇa juyaka māms bhog

1 - (?)pal (*for* utpatti). 3 gaṇa. 3, 11, 28 sadym°. 4 şato. 10, 11 şu.
 17 hñebañe. 18 şane. 20 dhayāva. 21 sadymās. 22 şuto. 33 şī. 35 lākṣa°.

yāva. ji śarilas coṇ dakva hi lā samtoṣ ju|yaka hi tova. lā nava. thaniyā 12 A
 dinas ji-gu hi lānam̄ chamta samtoṣ yāye jura. chan julasām samtoṣ
 ma juva-tale tol-te ma te. thaniyā dinas thathimnā-hma sumitra nāpa
 rāta. jin julasām cha-thimnā-hma sumitra nāpa lāya dhakam̄ manan
 5 kalpanā yānāva conā tā-kāl dato. ji bhāggyayā phalan thaniyā dinas
 nāpa lāta. thani tini dānanam̄ pār vanāva buddh dakvaske sebā yāta
 vane. thaniyā dinas thva śaliras coṇ māms̄ dakvam̄ kuṭ kuṭ dhyanāva
 chanata biya. bhati bilamb̄ jula dhaka hatās cāya ma te. thaniyā dinas
 jin dān yāva-gū svayāva debalok daityalok gamdharb thvapani harṣamān
 10 yāyū. thaniyā dinas satvaprāniyā kāraṇas bodhijñān bāmchā yānāva
 thva śaril tyāg yāya. thaniyā dinas ji śatruyā tuti śiras tayāva śatru
 harṣ yāya dhakam̄ nānā prakāraṇ dhāyāva tayār juyāva conam̄. thva
 belas thva pṛthibimaṇḍalas gathye jā gva-phas vayāva samudras coṇ
 nām̄ cutu cuyaku thyam̄ pṛthibi cuyakaram̄. hanam̄ deb dānab gamdharb
 15 thvapani samastam̄ ākāśamārgas conāva Maṇicūḍa rājān mahā adbhūtan
 dān yāye tyana-guli bārttā nēnāva atyamt bismay cāyakam̄ yānāva
 conam̄.

thvanam̄ li rājān julasām̄ hinuliyā parikṣā syuva-hma kasāhilok sal-
 tāva ājñā dayakaram̄. bho kasāhilokapani. vāya vāya. chapanisen jula-
 20 sām̄ thva ji śarilas gu-guli thās hi bistār jura u-guri thās ghār kayā|va 18 B
 hinuli mālāva biva. thva rākṣas tā-kāram̄ dato naya tone ma khana.
 thvayā hmutus hinuli dikāva samtoṣ juyaka hi tonakīva rā naki<va>. hanvam̄
 25 gu-guli thās lā khaṇāva cona u-gulī thās lā dhyanāva naki
 dhakam̄ dhāyāva thvate ājñā nēnāva thvate kasāhipani atyamt karuṇā
 cāyāva tava-cotanam̄ duhkha juyāva mi-khān khobi hāyākāva lā-hāt
 hājvalapāva rājāyā tuti ni-pāsam̄ bhok puyāva bimati yātam̄. bho
 prabhū mahārāj. āmathim̄-guli cha-tā ājñā dayakasyam̄ bijyāya ma te.
 kṣamā yānām̄ bijyā hune. thathimnā kāryya yāyas utsāh ma juva.
 rājāyā śaliras ghār kaya-guli jipanisen ma chārā. bho svāmi. thathimnā
 30 karuṇātmā juyāva bijyāk-hma anek guṇ uttpatti juyāva bijyāk-hma
 thathimnā-hmayā śariras ghā julanās jipani śastranam̄ sahit narakas
 ku-tina vaniva dhaka dhāyāva bisya vanam̄.

thvanam̄ li caturṣaṣṭikalān samyukta juva-hma Maṇicūḍa rājān
 julasām̄ thavata thamanam̄ atinam̄ jayāva coṇ śastra kāyāva thava
 35 śariras prahār yāya tayār yātam̄. thvanam̄ li Brahmaratha purohitān
 ājñā dayakara. hanvam̄ Padmābatī rāni Padmottara rājakumār amta-
 pūrayā sakhijan mahājan thvapanisen julasām̄ Maṇicūḍa rājān thama-

7 dhyānāba. 14 gamrdharb. 15 ākāsa°. 18 pari°. 21 hinali.
 21 sana. 22 °tokh. 23 śānāva. 25 sobi. 31 °nāś. 34 kay°.
 36 °otala. 37 °nisen.

thya thamanam̄ prahār yāye tyana-gū svayāva mi-khān khobi hāyakāva tava-cotan duhkha juva thya khvāl malin yānāva rājāyā tuti ni-pās

13 A bhok puyāva bimati yātam̄. | bho prabhū svāmi. āmathim̄na kārya yāye ma teva. thva rākṣasan julasām̄ thva yajñā bidhvams̄ yāyeta vara dha-
5 kam̄ dhāyāva bimati yātam̄. thvaten bho prabhu nararājā āma kāryyas udyam yāya ma te. bho prabhu. chalporasen Padmābatī rāni Padmottara kumār tol-tasyam̄ bijyāya ma te. chalpol ma datanāva jipani anāth julam̄. param̄tu jācakapanita nirāsā yāya ma te. bho nāth. thathyam̄ chalpolasen prān tol-tuñāva jipani samastam̄ choyāva coṇ agnikundas
10 du-bvāñāva thva prān tor-te jula. bho prabhū svāmi. chalpolasen jura-
sām̄ thva prajālok samastam̄ thava putrava tulya bhārapāva pratipāl yānām̄ bijyāk thathim̄na-hma chalpol ma datañāva thva prajālokayā chu gati juyiva. thvapanisen mahā duhkha siyiva. hanam̄ chalpol ma datañāva Padmābatī-pramukham̄ am̄tapuras dakva lokam̄ chalpolava
15 lisyam vayiva. thvayā nimittinām̄ thva rākṣasayāta manusyabhog biya ma teva dhakam̄ dhāyāva bimati yātam̄.

thvate mamtripurohitapani bhāṣā ḥānāva bodhisatva rājān ajñā dayakaram̄. he bhadre he Padmābatī. chapanisen ji hñavane coñāva khvayāva śok kayāva bilāp yānāva kha hlānāyā siddhi ma du byarth.
20 he Padmābatī. priya dhāyāva padārtha sadām̄ sthir ma juva. cha-hnuyā dinas priya julasām̄ apriya julasām̄ biyog juyāva tol-tāva vane mār.

14 B thvaten anutta<ra> samyaksam̄ bodhijñān̄ rāyas dānapārami|tān pūrṇa yāya-guli kāryyas chapanisen āmathya khoyāva śok kayāva bighna yānāva jyā syanakya ma te. bho sebak. dān ma yāsyam̄ bodhijñān̄
25 rāyīva ma khu. param̄tu thava māms hi rā dān ma yāsyam̄ dānapārāmgat vaniva ma khu. thvateyā kāraṇas chapanisen ji-guli dānas pane ma te dhakam̄ Padmābatī-pramukham̄ samasta lokapanita bharosā biyāva koparapāva ajñā dayakaram̄. thvanam̄ li thava śarīr thamanam̄ śastranam̄ phāyāva thva rākṣasayāta tava-cotam̄ priya bhālapāva komal
30 bacanam̄ ajñā dayakaram̄. he rākṣas. thana ji thāyas vāyo. jin julasām̄ chanata dakṣinā biya. chan ji manorath pūrṇa juyakam̄ ji-guli māms rakta samtoś juyakam̄ bhojan yāva dhakam̄ ajñā dayakaram̄. thvate rājāyā bhākhā ḥānāva rākṣasa-bhes Indranam̄ jurasām̄ rā-hāt ni-pānam̄ pāsar jyānāva hmutus dikāva Mañicūḍa rājāyā śarīras coṇ hinuli
35 cu-pyānāva tonam̄. thvanam̄ li mahājanapanisen jurasām̄ bodhisatvayā śarīraṇam̄ hi-dhār hmuñāva rākṣasayā hmutus juva svayāva hā kaṣṭ kaṣṭ dhakam̄ thva rākṣasanam̄ rājā bhakṣ yātam̄ dhakam̄ samastasenam̄ hāhākār hmayāva kholam̄. rājā jurasām̄ hi-dhār ciki dhār juyiva dhakam̄ bhinaka svayāva citt sthir yānāva conam̄.

thvanam li rākṣasa-bheś Indran julasām thva rājāyā ekacittabhbā
 juva ma juva svayayā nimittin rājāyā hnāvane dhāram. bho rājarṣi jita
 hi tonakāva chan manas chum samdeh | ma juva ma kha dhakam 14 A
 dhāyāva thvate rākṣasayā bhāṣā nānāva bodhisatva rājān ājñā da-
 5 yakaram. he rākṣas. ji-guli hi tona dhakam ji manas chum samdeh ma
 kāyā. paramtu cha julam tava-cotam trṣṇā juyāva coṇ-hmayā samtoś ma
 juyakam thva hi-dhār ciki dhār juyu vayā kāraṇas jukva dhāmḍā
 kayāva conā dhakam dhāyāva thvate bhākhā nānāva debarāj Indrayā
 manas tava-cotam bismay cāyāva muhurtta-mātra hi tvañāva thava
 10 śarīr thamanam svayāva Maṇicūḍa rājāyāta dhāram. bho pārthib. ji
 julam chana-gūri hi toñāva pyās cāva-guli li-lanā vana. āva hi tone
 gāta. pya-tyāk malam*ni. lā naya ichā jula. māṁs biva dhakam dhāyāva
 thva rākṣasayā bhākhā nānāva Maṇicūḍa rājāyā manas atyam̄t harṣa-
 15 mān yānāva hatāsanam thva hi-dhāl li-ta kayāva ati jayāva coṇ śastra
 kāyāva rākṣasayā kāraṇas karuṇā cāyāva thava hmas gu-gu thās dāk
 kañāva coṇ <u->gū thās lā kūṭ kūṭ tāñāva thava lā-hātinam̄ thva
 rākṣasayāta bilam̄. thva bhesadhāri Indran julasām thva rājāyā māṁs
 kāyāva thava hmutus citu cinvam̄ tayāva nātāl po-po cinakam̄ hmutu-si
 sahi svalam̄-han vayakam̄ gu-gu belasam̄ naya ma kha ma thyam̄ nayā
 20 thyam̄ thavata ma kha ni thyam̄ nānakam̄ bhog yātam. gathya gathya
 thva rākṣasanam̄ māṁs bhog yāta athya athya rājāyā śarīr gahiri
 julam̄. thathya duhkha julasām thva rājān thva tapasviyāta bārambār
 māṁsa-bhog biyāva samtoś yātam̄. thva rākṣasayā manas thva | rājān 15 B
 thva prakāraṇ duhkha biyā vanam̄. ji uparas prem-bhāb yānāva samtoś
 25 yāta dhakam̄ manas bhārapāva conam̄. thvanam̄ li hanvam̄ thva rājān
 thava hmas li-pik-guli lā dhyanāva kūṭ kūṭ tāñāva rākṣasayā hnāvane
 tayāva ājñā dayakaram̄. bho rākṣas. ji uparas karuṇā tayāva. thva ji
 śarīras coṇ dāk samet li-pik ma dayakam̄ kāyāva bhog yāva dhakam̄
 dhāyāva thvate bhākhā nānāva rājāyā śarīras dakva rakta māṁs
 30 bhog yānāva bilam̄.

thvanam̄ li thva rājāyā hmas lā hi ma dayāva hār jukva juyāva tava-
 cotanam̄ bedanā juyāva hanam̄ thamam̄-thya thamanam̄ phakva dhir-
 yya yānāva vā kūl chināva thava nugalayāta thamanam̄ dhāram̄. he
 hṛday. chan bāṁchā yāk-guli tā-kār dato. thaniyā dinas chan kāmanā
 35 pūrṇa yāye. he prāṇ. chan julasām̄ hatāsanam̄ thva śarīr tol-tāva vane
 ma te dhakam̄ dhāyāva thva rājān julasām̄ lā hi ma dayāva śay pātava
 kvacava jukva juyāva thva-guli bedanā sah yānām̄ sah yāya ma phayāva
 pr̄this gval-tulāva mūrčhā julam̄. thva rājā gval-tuva svayāva

2 rājarṣi. 3 khā. 12 -tāk. 18 kay°. 18 cipam̄. 26 dhyā°.

26 Cf. line 16; kūṭ kūṭ šalāva. 36 tye.

thva mahājanapani māmtrīpani samastam hanvam kāy-kumār sama-
stayām nugalān phaya ma phayāva tatkāraṇam pṛthibis gol-tulāva
bilāp yātam. thvanam li Padmābatī rāni julasām thava svāmi Maṇi-
cūḍa rājā pṛthibis gval-tulāva mūrchā juva-guri svayāva tava-cotanam

5 duḥkha-bedanā juva svayāva thava nugalas thamanam dāyāva sa

15 A phahan tayāva thava kapālaś thamanam dāyāva bhūmis gval-tulāva
mūrchā juyāva coṇ-hma thava svāmi mahārājāya hmas ghas ghas
puñāva karuṇā cāyā-puk khoyāva bilāp yātam. hā svāmi hā svāmi
hā prabhū hā prabhū he nāth he karuṇātmā juyāva bijyāk-hma hā

10 lokanāth. ji-thimṇa-hma abhāgī misā-jātayāta anāth yānāva mahā
duḥkha siyāva bijyātam. hā svāmi hā svāmi. chalpolpanisen ji khvār
bhati ku-hnu svava. chalpolasen hmiga jita bibahār yāk belas ji bhāju

Bhababhūti ṛṣīsvarayā hñavane chu pratijñā yānā. Padmābatī ma
dayakam ganam vane ma khu. hanvam Padmābatiyāta ghar chi sud-

15 dhāmt tol-te ma khu dhaka chalpolasen pratijñā yāta. thaniyā dinas thva-
guli pratijñā lo manakāva bijyānā rā. bho prabhū svāmi. thaniyā dinas
kāraṇ ma dayakam ji anāth juyakāva chalpolasen tol-tāva bijyātam.
hā hā duḥkha hā hā kaṣṭ. daiban gathimṇa sāsti yāye yava kham. āva
gathye yāye. āva jak ji ma cona. hā prāṇanāth. āva jak ji śārīr śuṣka (?)

20 julo. diśām ma sila. bidiśām ma sila. ji julasām uyim ni thyam nānakāva.
chalpol gana bijyāya tenā. bho prabhu mahārāj. thathye juyiva dhaka
svapnas sudhāmt ma khanyā. āva ji gana vane gana cone. jājvalya-
mānanam choyāva coṇ-gu mis kva dhānyāva mṛtyu juya tu man julo.
bho prabhu svāmi dhakam nānā prakāranam bilāp yānāva conam.

16 B 25 thvanam li Padmābatī rāni bi llāp yāk-guli svayāva thava putra Pad-
mottara rājakumar Subāhu māmtri Buddhisena koṣṭhapār thvate ādi-
nam amtapurayā lokapani samastam pṛthibis gvar gvar tulāva hāhākāl
hmayāva mahā bilāp yātam.

thvanam li khova-guri śabda tāyāva thva khova-śabdan Maṇicūḍa
30 rājāyā mūrchā tor-tāva cet dayā varam. thva belas hnelan cāva-hma
thyam tava-cotam mṛtyu juyi thya jū thyam coṇ-gu bedanā balanam
sah yānāva hmas dakva bar pi-ta kāyāva phakva dhiryya yānāva thava
hmas lā hi ma dusām hār jukva jurasām buluhun danāva rākṣasayā
khvāl svayāva ājñā dayakaram. bho rākṣas. thva ji śārīras dayāva
35 cokam chanata nake dhuna. athyanam cha samtos ma juva khvāl.
āva ji thva śārīram nāpam chanata nake. dānapāramitām pūrṇa yāya
kāraṇas chan julasām ji-guli śārīras coṇ koc suddhāmt li-pik ma dayaka

2 phayāyāva. 4 pṛthibī. 5 thaba. 12 suhnu. 12 bāju. 14 gaṇam.

14 şu. 16 loramana° (for lo mana°). 19 suṣay (for śuṣka).

bhog yāvā dhakam dhāyāva thva-hma rājā julasām rākṣasayā hñevane
vanāva conāva bilam. thva belas rākṣasa-bhes juyāva coñ-hma Indran
julasām lā-hā ni-pān tinam kacā* minakam* Mañicūḍarā<jā>yā hmas
ghas puñāva nunāva choya thye sanam. thvanam li Mañicūḍa rājān
5 julasām rākṣasayā uparas karuṇā tayāva ājñā dayakaram. bho rākṣas. ji
jib dani belas jin prārthanā yāye. chu dhārasā. jin ju<ra>sām thva
śariratyāg yānāyā punyayā prabhāban jin julasām anuttarasamyak-
sam̄bodhijñān lānāva satvaprāṇi uddhāl yāya phaya mār dhakam
prārthanā yānām conā dhakam ājñā dayakaram. thva | belas ākāśa- 16 A
10 mārgas coñ debalokapanise<n> thva rājān thathimñā mahākaṣṭakanam
śarir dān yāk-guli svayāva adbhūt-āscaryya cāyāva hāhākāraṇam lāy
buyāva haram.

thvanam li debarāj Indran julasām thva rājān thava śarirayā abayab
li-pik ma dayaka dān biyān thvayā matis chum̄ bikalpa-bhāb ma du-gū
15 siyāva ati bismay cāyāva āva jā thvayāta piḍā-kaṣṭ biya ma telo dhakam
bhārapāva rākṣasa-rūp tor-tāva sāksāt debarāj Indra juyāva agnikuṇ-
ḍan thā-hā vayāva rājāyā khvāl svayāva Indran ājñā dayakaram.
bho mahārāj. ji julasām rākṣas ma khu. sāksāt debarāj Indra thukā.
chan julasām tava-cotanam duṣkala-guli dharmma yāta. chan dharmma
20 svayāva ji kṛtārtha juya dhuna. āva chan jike chu phonē ichā jula u-guli
jin bara-dān biya dhāyāva thvate debarāj Indrayā bhākhā nēnāva
ājñā dayakaram Mañicūḍa rājām. he Kauśik debarāj. jin thva śarir dān
yānā-gūyā punyan debarāj Indra juyāva Amarābatī rājya bhog yāya
bāṁchā yānāva thva dān yānā ma khu. hanam mahābhūbanayā svāmi
25 caturmukh Brahmā juya kāmanānam ma khu. svargas janma juyāva
sukh bhog yāya kāmanānam ma khu. cakrabartti rājā juyāva samudra
simān yānā pṛthibī bhog yāya bāṁchān ma khu. jin jurasām śarir dān
yānāyā punyayā prabhābanam anuttarabodhijñān lāya nimittinam thva
dān yānā. thva punyan anuttarajñān lānāva satvasaṁsārayāta mokṣ
30 choya | bāṁchā yānāva jin julasām dān yānā. mebatā chum̄ kāmanā yānā 17 B
ma khu dhakam dhāyāva thvate rājāyā bhāṣā nēnāva debarāj Indran
julasām ati bismay cāyāva mananam bhāraparam. aho āscaryya. thva
rājā mahā tava-dhan khava. thvate prakāraṇ duhkha-kaṣṭ biyānam
thvayā cittas paścātāpayā bhāṣā ma du. dhanya dhanya rājā dhayā-
35 hmam thva khava. tyāgi dhayā-hmam thva khava. karuṇātmā dhayā-
hmam thva khava. dharmmātmā dhayā-hmam thva khava. dhanya
rājā khava dhakam dhāyāva mananam bhāraparam. āva thva rājāyāta

hnāpāyā thyam̄ śarīr juyakeyā kāraṇas jin julasām̄ sadyoban nāma
oṣadhi ārādhanā yānāva thva auṣadhi-vāsalanām̄ rājāyā śarīras lep
yānāva debarāj Indran dhāram̄. bho bodhisatva rājā. chan śarīr tor-te
mu mvāl. chan śarīr dān yānāva duḥkha-kaṣṭ jula dhaka cha prasamtāp
5 ma cāyā ma khu lā dhakam̄ dhāyāva rājān ājñā dayakaram̄. bho Kauśik.
ji manas julasām̄ pasamtāp dhāyā parārtha chum̄ ma du thukā dhakam̄
ājñā dayakaram̄. thvanam̄ li Indran dhāram̄. bho rāj. chan thathimnā
bodhijñān gathye siyā dhakam̄ dhāyāva thvate bhāṣā nānāva rājān
10 julasām̄ kṣaṇamātra sumaka conāva anuttarajñān nugalas tayāva
gāthā-silok bonāva dhāram̄. thaniyā dinas jin thava-guli rakta māṁs
dān yānāyā-gū punyayā prabhābanam̄ gathye ji śarīras hnāpāyā thyam̄
du-gam̄ chi lā hi badhey juyāva śobhamān juyāva valam. thathimnā
17 A abasaras thva pṛthibīmaṇḍalas khu-tā prakāraṇam̄ | bho khāya bolam̄.
hanvam̄ asamkhya debalokapani ākāśamārgas conāva rājāyā śarīr
15 hnāpāyā thyam̄ juyāo vava-guli svayāva manas harṣamān yānāva
hāhākāraṇ lāy buyāva svargayā-gū nānā prakārayā-gu na-svāk svān-vā
gācakāva halam̄. hanvam̄ dumdubhi nāma bādyā thānāva halam̄.
thvanam̄ li Padmābati rāni Padmottara rājakumār māmtri-purohit
thvapani samastasenam̄ Maṇicūḍa rājāyā śarīr hnāpāyā thyam̄ ju-gūli
20 svayāva mahā adbhut cāyāva conam̄. thvanam̄ li debarāj Indranam̄
rājāyā śarīr pūrṇa juva svayāva mahā bismay cāyāva dol-chi go mi-khā
kanāva lā-hāt hājolapāva Maṇicūḍa rājāyā khvāl svayāva kṣamā
phonam̄. bho rājādhirāj Maṇicūḍa. jin julasām̄ chalpolayā carit māṭra
svayāva tava-cotanam̄ duḥkha-bedanā biya dhuna. thva-guli aparādāh
25 kṣamā yāñam̄ bijyāya māl. paramtu gu-guli samayas chalpolasen
anuttarajñān rānāva samyaksambuddh jula thva-guli samayas chalpo-
lasen jita lu manakāva bijyāya māl dhakam̄ dhāyāva thvate debarāj
Indrayā bhāṣā nēnāva rājān ājñā dayakalam̄. bho Kauśik. jin julasām̄
30 samyaksam̄bodhijñān lāyi belas chanata lu manake thukā. chanata
ksamā yāya dhuna dhakam̄ ājñā dayakāva bijyātam̄. thvanam̄ li
debarāj Indran julasām̄ laks̄ laks̄ koṭi koṭi debalokapanisen licakāva
18 B samastasen rājāyāta āśirbād tayāva ananam̄ amṛtardhyā-n juyāva
bijyātam̄.

thanam̄ li Maṇicūḍa rājān julasām̄ thva-guli yajñaśārān pi-hām̄
35 bijyānāva asamkhya dhana-dravya hiraṇya subarṇa śada kisi rath bastra
til-hir lāsā phā-gā de-lāsā pān pītāmbar deśa-nagar asamkhya kanyā-
tisān tiyakāva sā mes ādin jābam̄ sakatām̄ brāhmaṇ bhikṣupanita dān

bilam. hanvam meba simānayā rājā Duśprasaha ādin samastayātam thava lā-hātanam dakṣinā bilam. hanvam hni chinam śat-chi jojan nāya phava-hma Bhadragiri nāma kisi hanvam atyamt sundar juyāva coṇ-hma śada hanvam koṭi koṭi subarnayā dakṣinā hayāva thava purohit 5 Brahmaratha nāma brāhmaṇayāta dān bilam. thvanam li Ajudhyā nagalayā Duśprasaha rājān jurasām thva purohit brāhmaṇayāta kisi dān yāk svayāva thva Duśprasaha rājāyā lobh juyāva mananam bhā<ra>-param. svao svao. thva brāhmaṇayāta kisi dān bila. āva thva brāhmaṇ rājā juyiva. thva kisi jā jita thukā māl dhakam lobh citt yānāva Maṇi-10 cūḍayā hīnevaṇe dhāram. bho Maṇicū<da> mahārāj. thva brāhmaṇayāta thva kisi chuyāta. chum prayojan ma du dhakam dhāyāva thvate Duśprasaha rājāyā chidra bhāṣā nēnāva Maṇicūḍa rājān ājñā dayakaram. he Duśprasaha rājā. thva brāhmaṇ purohitayāta julasām thva kisiyāke man vanāva cona. thvate nimittin thvayāta thva kisi dān biyā. bho 15 rājā. jin | julasām dān biya dhuna-hma gva belasām li-ta kāya-gū 18 A dastur ma du dhakam dhāyāva Maṇicūḍa rājān julasām thva-hma kisi thava purohitayāta dān bilam.

thvanam li Maṇicūḍa rājān julasām Padmābatiyā babu Bhababhūti ṛṣīvarayāta sar-tāva lā-hāt hājvalapāva bimati yātam. he Bhababhūti 20 ṛṣīvar. jin julasām u khu-hnu chalpolayāta yajñayā puṇya biya dhakam pratijñā yānāva Padmābati jin bibahār yānā. āva thaniyā dinas nirargala-yajña yānāva ji śarīras coṇ hi lā dān yāya dhuna. thvaten thva yajña yānā-gulim utpatti juva-gu puṇya chalpolayāta biya jula. kāsyā bijyā huni dhaka dhāyāva thvate Maṇicūḍa rājāyā ājñā nānāva thva 25 Bhababhūti ṛṣīvar atyamtam ras tāyāva bho mahārājā tathāstu tathāstu dhakam dhāyāva thva rājāyāta yathājogya parimānan āśikhā bijyāva thva ṛṣīval julasām thava āśramas li-hām bijyātam. thvanam li Maṇicūḍa rājān julasām nirargala-yajña sampūrṇa yānāva yajñaprasthān yānāva jācakapanita gu-guli ichā yāta u-gulin samtos yānāva 30 thava deś li-hām vaya dhakam tayār yānāva bijyātam.

thathimna belas Bāhika nāma ṛṣīvar cha-hma thyanakara vayāva rājāyā khvāl svayāva dhāram. bho mahārāj svasti dhakam āśirbād tayāva ājñā bimati yātam. bho dātā mahārājā. jin cha-tā bimati yāye dhakam vayā. nāsyā bijyā huni. chu dhārasā. ji guru Kaśyapagotra 35 Marici ṛṣīvar Himālayaparbaṭas āśram dayakam bijyāk. asamkhya śiṣyapanisen uyakāva bijyāk. thva-hma guruyāke jin caturbed senānāva sampūrṇa yāya dhuno. thvanam li jin julasām guruyā caranas bhok 19 B

4 thaba. 6 kiśi. 7 dupr^o. 10 hīnebaṇe. 19 ṛṣīva^o. 20 su-
20 yajñeyā. 21-22 nirargada-yajñe. 28 niraggada-. 33 binati.

puyāva bimati yānā. bho guru upādhyāy dhakam chalpolasen jita catur-
bed senāyā-guruyāta dakṣinā chu māl u-guli ājñā dayakā bijyā huni
dhakam dhāyā thva belas ji guru Marici ṣiśvaran ājñā dayakaram. he
śisya dhakam chan jita dakṣinā biya lā julasā mebatā ma yava. Sake-
5 tanagarayā Maṇicūḍa rājāyā agramahiṣi Padmābatī rāniva thvayā putra
Padmottara rājakumār thvapani ni-hmam jita sebā yākeyā nimittin
thvapani ni-hma gurudakṣinā biva dhakam ājñā dayakaram. thvaten
bho mahārāj chalpolayā patni Padmābatī rāniva chalpolayā putra Pad-
mottara rājakumārava thva ni-hmam phone dhakam vayā. prasann
10 jusyam bijyāya māl dhakam dhāyāva thvate Bāhika nāma ṣiśvarayā
bhākhā nēnāva Maṇicūḍa rājāyā manas sneha-māyān pāpar juyāva
manas bhālapāram. āva gathya yāye māl. thaniyā dinas Padmābatī
Padmottara thvapani ji ma dayakam bā-ghali suddhāmt prāṇ coniva
ma khu dhakam manas bhārapāva bijyātam. punarbār thva rājāyā
15 cākar-sebakapanisen Padmābatī rāni Padmottara rājakumār phone
vava-guli bacan nēnāva atyamt duhkha sah yāya ma phayāva thva chu
19 A hetu chu āścaryya dhaṭkam gyānāva conam. thvanam li rājā julasām
kṣaṇamātra sumakam conāva mananam bicār yātam. anuttarasamyak-
sambodhijñān lāyayāta putra bhāryyā dān ma yāsyem bodhijñān
20 lāyiva ma khu. thvateyā kāraṇas samahāprem julasām chu yāya. jin
julasām kalāt Padmābatī putra Padmotta<ra> kumār ni-hmam thva
brāhmaṇayāta dān biya dhakam manas bhārapāva Maṇicūḍa rājān jula-
sām thava kalāt Padmābatiyā khvār svayāva bijyātam. thvanam li
Padmābatī rānin julasām svāmi mahārājān thava khvāl svava-gūli
25 siyāva niścayanam thva svāmīnam jiva ji kāy Padmottara rājakumā-
rayāta jipani ni-hmam thva jyāth brāhmaṇayāta dān biyāva choyiva
jula dhakam mananam bhārapāva kāyam thamanam thava svāmiyā
thās vanāva svāmiyā tuti ni-pām bhok puyāva ni-hmasayām khvabi
pi-ta kayāva mi-khānam svar khā-khā tuacakāva khoyāva bimati yātam.
30 bho prabhu mahārāj svāmi. chalpolayā manakāmunā pūrṇa yāsyā bijyā
hune. jipani ni-hma macām thva brāhmaṇayāta dān biyāva dānapāra-
mitān sampūrṇa yāsyā bijyā hune. jipani phone biyā chota dhaka
chum samdeh ma kayā dhakam Padmābatī rāninam dhāva-guli bacan
nēnāva sakhijan samastam āścaryya cāyāva conam. thvanam li Maṇicūḍa
35 rājān julasām samyaksambodhijñān manas tayāva java lā-hātanam
subarayā jhāli kayāva khava lā-hātin Padmābatī rāni putra Padmottara

3 māricī. 4 śikhya. 9 kumārarājava. 13 bāghali suddhāmt thvapani
ji ma dayakam bāghali suddhāmt thvapani prāṇ. 14 şu. 18 °sammyak°.
21 More correct would be: rājakumār. 25 jita. 26 chuyiva. 36 -hāti.

rājakuṁār ni-hmasayām lā-hāt jvañāva thva brāhmaṇayā khvāl svayāva ājñā dayaka|rām. he brāhmaṇ. ji thva bhāryyā putra thva 20 B ni-hmam chalpolayāta dān biya. kāsyā bijyā hune dhakam dhāyāva hāmal kuś dakṣinā tayāva lamkhanārā hāyakāva thva Maṇicūḍa 5 rājān pratijñā yātam. thva ji bhāryyā putra dān yānāyā puṇyan tat-kāraṇam bodhijñānā lāya māl dhakam dhāyāva Maṇicūḍa rājān julasām thva brāhmaṇayā lā-hātas lamkhanām hāyakāva bilam. thva belas brāhmaṇan julasām svasti bākyā yānāva Padmābatī rāni Padmottara rājakuṁār thvapani ni-hmam macām dān kāram. thva belas thva 10 pṛthibīmaṇdalas khu-tā prakāraṇam kāmpamān julam. hanvam ākāśa-maṇdalas koṭi koṭi debalokapanisen thva rājān adbhuṭanam thava kalāt thava kāy dān yāk-guli siyāva mahā bismay cā(yā)va koṭi koṭi debalokapanisen pāl rācakam lāy buyāva harām. thvanam li thva Bāhika nāma ṛṣīvaraṇam julasām Padmābatī Padmottara kumār ni-hma 15 cāyām khvār svayāva dhāram. bho Padmābatī. bho Padmottara. chapani ni-hmam ji dās dāsī jula. āva chapaniSEN jike sebā yāva. chapani svāmi ji jula. āva ji ches vañe vāyo dhakam lā-hāt jvañāva sālam. thvanam li Padmābatī rānin julasām nugalan <duḥkha(?)> phaya ma phayāva mi-khān khobi pi-kāva hi hi lam khvayāva dhāram. he brāhmaṇ-ju. 20 hatās cāya ma te. kṣaṇamātra bilambh yāva. chān dhālasā. jin julasām ji svāmiyā khvāl svaya thani gātā. punarbār li-patas ji svāmiyā khvāl svayata da|rśan yāyata vaya phayiva ma khu. thvaten cha-hnu khu-hnum ji svāmiyā khvāl svaya dhakam dhāram. u-guli īanāva brāhmaṇ-ju kṣaṇamātra sumukam conam. thvanam li thva ṛṣīvaraṇ julasām 25 Padmābatī rāni Padmottara rājakuṁāl ni-hmam java khavam lā-hāt jvañāva bho mahārāj chalpolayā svasti-kalyān juya mā dhakam āśikhā biyāva thvapani ni-hmam hatā hatāsanam thava āśram halam. thvanam li Himālayaparbat thyanakāva Marici nāma guruyā tuti ni-pām bhok puyāva thaman phonāva hayā-hma rāni rājakuṁār ni-hmam guruyāta 30 dakṣinā bilam. thva belas Padmābatī rāni Padmottara rājakuṁār ni-hmasyanam thava phayā thyā ṛṣīvaraṇyā sebā yānāva conam.

thvanam li Maṇicūḍa rājān julasām thava prem-iṣṭamiṣṭ putra paribār samastaṁ tyāg yānāva manas harṣamān yānāva thava Sāketa nagaras du-hām bijyāyata meba simānayā rājāpani Duṣprasaha rājā ādin thva 35 yajñes pāhānā vayāva cok samastayātam śada kisi rath ādin hiranya subarṇa saukhā tayāva phako ādal-bhāb yānāva belā biyāva thava thava deś li-ta chotam. thanam li Maṇicūḍa rājā julasām thava deśas bijyāk julam.

10 pṛthvībī. 10 śu-. 13 bāhi°. 19 lamī. 22 śu. 22 śu-. 27 svahmam. 28 mālicī. 33 śāketa. 34 duprasaha. 36 saūgvā (*for saukhā*).

thvanam li thva Duśprasaha rājāyā julasām kebalya kisi cha-hmayā
 māyānam lobh citt utpatti yānāva thava deś Hastināpura thyanakāva
 21 B maṇtripanis nāpam sāhuti-sammata yānāva Maṇicūḍa rājāyāke dūt
 chotam. thvanam li dūtapanisen julasām Duśprāṣaha rājāyā ājñā
 5 thyam Sāketa nagaras vanāva Maṇicūḍa rājāyā hñevañe thvate prakāra-
 nam dhāram. bho Maṇicūḍa mahārājan. jipani Duśprasaha rājān thva-
 guli prakāraṇam ājñā dayakāva hara. gathye dhālasā. chalpolayā
 Duśprasaha rājā mitra yāya lā julasā chalpolayā purohit brāhmaṇayātā
 dān biyā-hma Bhadragiri dhayā-hma kisi li-ta kayāva biya mār dhakam
 10 ājñā dayakāva haram. thva kisi li-ta kayāva ma bilasā chalpolava nāpa
 juddh yānāva kāya. chalpolayā guli sainya sipāhi data uli-ta tayār
 yānāva tiva dhakam. hanvam Duśprasaha rājā-pramukham asamkhya
 lok vayāva chalpolayātā syānāva chalpolayā dakva rājya kāya. thva
 kisi kāya dhakam ājñā dayakāva haram dhakam dhayāva thvate
 15 dūtapani chidra bhākhā nānāva thva Maṇicūḍa rājāyā sabhās coṇ
 maṇtri-pramukhan sainya-sipāhipanisen julasām thva dūtapanisen
 dhāva-guli nānāva atyamt krodh-ahamkāl pi-kayāva heguli mi-khā
 kanāva vā kataṭaṭan hñeyāva lā-hāt bobo syānāva hūmkāran hārāva
 thva sabhās coṇ-pani samastasenam thva dūtapani khvār svayāva
 20 hatakaram. are re dūt chapani. chapani Duśprasaha rājāyā hñevañe
 thathe dhaka kava. gathye dhārasā. bho Duśprasaha rājā dhakam
 chapani jibayā jalā* macāyā* māyā kāya mu mvāl dhakam dhayāva
 paramtu jipanisava nāpa juddh yāye sāmarth datasā chapani guli-ta
 25 sainya data sipāhi data chapani guli-ta parākram data uli-ta tayāl
 juyāva vāyo dhakam dhayāva hanvam ma khu samgrām yāye sāmarth
 ma dusā āma rājya tor-tāva dūrabhūban thyanaka bise hūm dhakam
 dhayāva hara dhakam chapani rājāyāta ka huni. jipanisen śada kisi
 rath sainya sipāhi tayār yānā<va> chapanis cāyam juddh yāta vaya
 dhakam maṇtripanisen thva Duśprasaha rājāyā dūtapanita haku-guli
 30 Maṇicūḍa rājān siyāva Duśprasaha rājāyā uparas karuṇā tayāva Ma-
 nicūḍa rājān julasām mamtri-pramukhanam sabhās coṇ-pani sama-
 stayām khvāl svayāva ājñā dayakalam. bho maṇtripani. chapanisen
 Duśprasaha rājāyā uparas ahamkār taya ma te. thva samsāras guli-ta
 māyā kāya samgrām yāya-guli kāryya yāye ma te. jhijisam duhkha
 35 vapanisam duhkha. jhiji sainya phuyū. vapani sainyam phuyū. thvaten
 thva dūtapani hñevañe ahamkāraṇ dhayāva choya ma te. bho mamtri-
 janapani. jin thathya dhayāva hara dhaka dūtapani hñevane dhayāva
 chova. gathye dhālasā. jin julasām purohit brāhmaṇayātā dān yānā-

hma kisi punarbāl hanam li-ta kāya-gūli ji dastur ma du. komal bacanam dhāyāva chova dhakam dhāva-gū bacan ienāva dūtapanisen julasām thva bṛttāmt kha sakatām Dusprasaha rājāyā hnevane dhāram. thva Dusprasaha rājāyā thās thyanakāva dhāram.

5 thva bṛttāmt kha samastam ienāva Dusprasaha rājāyā manas atyamt krodh utpatti ju�āva u-gū gharisam tu mamtri sainya sipāhi munaka-^{22 B} ram. hanvam asamkhya koṭi koṭi pramānanam śala kisi rath tayār yātam. hanam sainya-sipāhilokayā julasām na-kāraṇan phikāva gva-hmasenam dhanaku jvanāva gva-hmasenam śakti jvanāva gva-hmasen parasu 10 jvanāva thvate ādin nānā prakārayā śastra jvanāva nānā prakārayā bādyā thācakāva ahamkār pi-kāyāva hāhākaraṇ Sāketa-nagarasam mukh yānāva samgrāmas hiāta valam. thvanaṁ li tatkāraṇam Sāketa-nagarayā samipas thyanakāva sainya-sipāhipanisen thva deśas ghilay yānāva thvānā tayāva conam. thathimna abasaras Maṇicūḍa rājāyā 15 julasām rājāgṛhayā kavasis mam̄trigāṇapanisen uyakāva bijyātam. thvanaṁ li thva Maṇicūḍa rājān julasām kavasin kva svava belas Dusprasaha rājāyā sainya-sipāhi-phoj khaṇāva rājān julasām mam̄trapani hnevaṇe ājñā dayakaram. bho bho mam̄tripani. hum hum deśayā samipas suyā gva-hmayā sainya-phoj dhakam ājñā dayakaram. thva- 20 guli ienāva mam̄tripanisen dhāram. bho mahārāj. āva jipanisen chu binati yāye. chalpol dhārasā śatru-bairiyā uparas karupā tayāva bijyāk-hma. su-gvahmayātam duhkha ma biva-hma. bho prabhū mahārāj. chalpolasen ma siyā ni lā. thva sainya-sipāhi julam Dusprasaha rājāyā sainya thukā. thva-hma rājān jhijis rājya kāya dhakam. thānā tayāva 25 cona valam. bho mahārāj. āva jimita ājñā biva. ji|pani sainya sipāhi samastam vaṇāva thvapanis nāpa juddh yānāva thva sainya dakvam mocanā yānāva thva durmati rājā ciṇāva hayāva haya. ājñā prasann juya māl dhakam bimati yātam. thvate mam̄tripani ahamkār hmayāva dhāva bacan ienāva Maṇicūḍa rājān julasām bailiyā uparas karunā ut- 30 patti juyāva ājñā dayakaram. he mam̄tri. gva-hma jin julasām mebayā kāraṇas thava hmas coṇ rakta māms tor-tāva conā. thvate nimittin jin himsākarma gathyā yāye. he mam̄tri. thva para-simān rājā nāpam juddh yāya-guli ji manas ma lova. paramtu bho mam̄tri jhiji upādhyāy brāhmaṇayā thās vaṇāva thva upādhyāy guru brāhmaṇayāta asamkhya 35 hiraṇya-subarṇa-tamkā dakṣinā biyāva thva Bhadragiri nāma kisi li-ta phyānāva haki. thva Dusprasaha rājāyāta thva kisi biyāva chova dhakam ahamkār taya ma te. ahamkār dhayā-gū ma bhiṇ thukā. thvaten

3 bṛtāmt.

3, 4, 5, 17, 23, 26 dupra°.

4 rājāyās.

11 sāketa.

22 sum..

37 bhimn.

lvāya ma te dhakam ājñā dayaku-guli ḫanāva thva mamtripani param
bismay cāyāva mamtripani thithim khvār svayāva dhāram. aho āscaryya.
thaniyā dinas thathimnā duhkha biva-hmayā uparas gathimnā karuṇā
dhakam thithim hālāva conam. thvanam li mamtripani samastam
5 sabhā conāva thithim sāhūti-sammatt yānam conam.

thva belas Maṇicūḍa rājā ekāmt jukva kavasis bijyānāva mananam
bhārapāva bijyātam. hā kaṣṭ kaṣṭ. thva samsāras bhati-cā coneta. gathi-
23 B māyā. svava svava. thva rājān | rājyayā kāraṇas dharma-bicār ma
yāsyam thathimnā krodh pi-kāyāva vara dhakam. thva rājya bhog yānāva
10 con-gulis ras ma juva. gathyē dhārasā. thva rājya dhāyā-guli naraka-
bhogava uthyam juyāva con-guli thukā dhakam. āva jin chu yatna
yānāva thva rājya tor-tāva ekāmt banakhaṇḍas cona vane dayiva khe
dhakam manas bhārapāva thva Maṇicūḍa rājān tāutin kvāk-guli sā
pi-kayāva khvāum-guli sā du-ta kayāva jhāsukār tayāva ākāśas tha
15 svasyam bijyātam. thva belas pya-hma pratyekabuddh bhagabāna-
panisen thva rājyā śuddh citt juva lā ma juva lā svaya dhakam ākāśa-
mārganam bvasyana vayāva Maṇicūḍa bijyāk-gū karmmaśīras (?)
kavasimolas juta bijyātam. thvanam li Maṇicūḍa rājān julasām thva
pratyekabuddh bhagabānapani svayāva atyamtam harṣamān yānāva
20 thva bhagabān pya-hmasayām caraṇas bhok puyāva namaskār yānāva
uttam āsanas bijyācakāva lā-hāt hājvalapāva bimati yātam. he maharše.
ji uparas dayā-karuṇā tayāva thva samsāras bisaya bhogabās<anā> tor-
takāva aranya abana-khaṇḍas jita thyanakam bisya bijyāya māl. u-guli
banakhaṇḍas ji ekāmt sukhānam cona vane dhakam bimati yātam.
25 thvanam li pratyekabuddh bhagabānapisen ājñā dayakaram. he
mahārāj. jipanisen julasām chanata bona yane dhakam vayā khava.
āva jipani cibal chan kvātuka jova dhakam ājñā dayaku-guli ḫenā|va
23 A Maṇicūḍa rājyā manas atyamt harṣamān yānāva āva tini kām yam-
kānam thā-hā vaya data dhakam ras yānāva thva pratyekabuddhāpani
30 hmas con cibal-karṇikā jvaṇāva conam. thva belas thva pratyekabuddha-
panisen jurasām rājahams bosye vava thyam thva rājyāta ākāśa-
mārggas tha-ta yaṇāva boyakal yanam. thu-guli prakāraṇam boyakāva
Himālayaparbatas thyanakara yanam. thvanam li thva mamtrijanalo-
kāpanisen julasām Maṇicūḍa rājā ākāśam ākāśam bosye vana-gūli sva-
35 yāva atyamt duhkha kayāva samastam hāhākār hmayāva kholam. hā
mahārāj hā prabhū hā svāmi hā nāth. chalpor jukva gana bijyāya tyanā.
hā hā jipani-pramukhan lokayā uparas ati karuṇā tayāva bijyāk-hma
chalpolasen jipani vānā tāthāva gana bijyāya tenā. bho prabhu mahārāj.

āva thva rājya sunān bicār yāyiva dhakaṇam. āva chalpol ma dayakam
 jipani gathye coṇe dhakaṇam nānā prakāraṇam bilāp yāṇam conam.
 thvanam li Maṇicūḍa rājān julasām Himālayaparbatas thyanakāvā
 ekāṁtas banakhaṇdas bijyānāvā conam. thva ban juyiva gathimnā
 5 dhālasā. nānā prakārayā simā dasyam coṇ. hanvam nānā prakārayā
 svān-mā-na ulāva coṇ. hanvam nirmmar-gū lamkha hñāṇam vava.
 thathimnā agamya banas thva rājā tayāva pratyekabuddh bhagabāna-
 panisen ājñā dayakaram. bho Maṇicūḍa rājā. āva cha samtoṣ jula ma
 khu lā. | gva belasam chanata āpadā juyūva belas ji smaraṇā yāva 24 B
 10 dhakaṇam. va belas jipani vayāva chanata uddhār yāye thukā. bho rājā.
 chan julasām punarbār thava rājye lu manake ma te dhakaṇ ājñā
 dayakāvā thva pratyekabuddh pya-hmam ḥddhiprabhāb pi-kayāva
 ākāśamārggaṇam bisye vanam.

thvanam li Maṇicūḍa rājā juka ekāmt banakhaṇdas bijyānāvā bhita
 15 khā che dayakāvā ṣiśvarayā bhābas conāvā mahā sukhanaṇam bijyāk
 juro. thvanam li Maṇicūḍa rājā julasām thva samsār dhāyā-gū biṣava
 sama-tulya bhārapāvā thva-guli aranya-banas ekāmt yogadhyān yānāvā
 bijyātam. thva belas thva rājāyā prabhāban thva banas coṇ banajamtu
 byāghra bhālu sarppa kisi calā śūkar gu-khicā banajamtu samastasen
 20 mebayāta himsā yāya man ma dayāva meba khaṇā<va> karuṇā dayāva
 tapasvi thyam nānam. thvanam li thva rājān thu-gu kathanam tapasyā
 yānāvā coṇ belas Gautama dhāyā nāma ṣiśvar cha-hma thva rājāyā
 thās vayāva thva rājāyā carati svaya dhakaṇ thva rājāyā matis trās
 cāva lā ma cāva lā svaya dhakaṇ thu-guli banas nānā prakārayā bhay
 25 kanāvā Maṇicūḍa rājāyā hñevane dhāram. bho mahārāj. thathim agamya
 banas pāsā ma dayakam ekāmt jukam chāy bijyānā. thva banas nānā
 prakārayā bhay dava. hanvam atyamt bhayānak-hma rākṣas cha-hma
 dava. thva rākṣasayā bās coṇ-gu thva thās thukā. thathimnā thāsas
 coṇān cha ma gyānā lā. bho rājā. athimnā rājakul tol-tāva thathimnā 24 A
 30 jaubanabelas deśatyāg yānāvā chāy bijyānā dhakaṇ. bho mahārāj.
 athimnā aiśvaryya tyāg yānāvā thathimnā nirjan banas duhkha siyāva
 bijyāta. bho mahārāj. chalpol chu nimittin thathimnā abasthā yānāvā
 śokayā basās bijyānā chāy. chalpolayā chu āpadā jula. bho mahārāj.
 thathimnā bhayan byākul-ākul jusyam coṇ banakhaṇdas ekāmt bijyāya
 35 ma te. punarbār thava rājyas bijyānāvā mahāsukhan rājyabhog yānāvā
 bijyā huni. hnāpāyā thyam prajālok pratipār yāṇam bijyā huni dhakaṇ
 Gautama ṣiśvarayā bhākhā nānāvā thva-hma Maṇicūḍa rājān ājñā

dayakaram. bho Gautama muniśvar. chalpolapanisen chu kha hlāta vayā. ji julam thva banas yākat julasām chum bhay ma cā dhakam. ji julam ekāmt coṇe-gū jukva ichā jula. he muniśvar. cha(l)polam tapasvi ma khu lā. chalpolasen gathye ma siyā. bho ṛsiśvar. thva samsārabishiṣaya-5 bāsanā dhāyā-gūli roga-byādhiva tulya thukā. bho Gautama. thvaten thva rājya-aiśvaryya bhog yāya ji man subhā ma du dhakam dhāva-guli nānāva thva Gautama ṛśin julasām Maṇicūḍa rājyā suddh citt svayāva Maṇicūḍayātā ādara-bhāb yānāva dhālam. bho mahārāj. dhanya dhanya. chalpolayā citt khanāva jipani kṛtārtha juya dhuna dhakam dhāyāva 10 thva ṛsiśvar thava āśramasām li-hām vanam.

25 B thvanam li Maṇicūḍa rājā julasām dhyānāgāras sukhanam bijyā-
tam. thvanam li Sāketa nagalas Subāhu māmtrin julasām Maṇicūḍa
rājān caray yānā thya yānā caram carati yānāva conam. thvanam li
15 thva Subāhu māmtrin julasām thva rājyas rājā ma dayakam bal jak
dayāva chu yāya. bairiva gathye juddh yāya dhakam. āva thathya
coñān ma jira. Himālayaparbatas vañāva Marici ṛsiśvarayāta asamkhya
hiranya-subarṇa biyāva Padmottara rājakumār li-phyānā hayāva
rājyābhisek biyāva rājā sālāva thva bairiva juddh yāya dhakam Subāhu
20 māmtriyā manas luyāva koṭi koṭi subarṇa-tamkā biyāva Marici ṛsiśva-
rayāke kumār phonakara chotam. thvanam li rā(jā)purusapanisen
julasām Marici ṛsiśvarayāke koṭi koṭi subarṇa tamkā biyāva Padmottara
rājakumār li-phyānāva halam. thvanam li rājapurusapanisen rājaku-
mārayāta julasām simhāsanas tayāva rājyābhisek bilam. thvate sama-
stam dhunakāva Subāhu māmtri Buddhisena koṣṭhapāl ādi samasta-
25 senam rājyāke bimati yātam. bho Padmottara mahārāj. āva jipanita belā
bisya bijyā hune. jipani julam baili nāpa yuddh yāyata vane. chalpo-
layā rājyas baili vayāva ghiray yānāva cona tā-kāram data. āva thva-
panita nirmūl thana vane. belā prasann jusya bijyā huni dhakam
dhāyāva thvate māmtripani bhāṣā nēnāva Padmottara rājān belā bilam.

25 A 30 | thva belas māmtripani samastayām sāhuti yānāva asamkhya sainya
sipāhi munakāva koṭi koṭi śada kisi munakāva bapāyak tayār yānāva
nānā śastra astra tayār yānāva jvanakāva nānā bādya thātakāva bheri
puyakāva bhvāti puyakāva hāhākāraśabdanam lāy buyāva Padmottara
rājā-pramukham Subāhu māmtri Buddhisena koṣṭhapār ādin sainya
35 sipāhi munakāva liva liva tayāva Padmottara rājā rathas bijyānāva
simhanād tayāva bhiñ bhiñ sulagna subelā sudinas samgrām hnāta
vanam.

1 muniśvar. 3 °svi. 4 śu. 16 mārīci. 17 rājāk°. 19, 21 mārīci.
22 nāba. 36 bhimṇa bhimṇa.

thva belas Hastināpura deśayā Duṣprasaha rājān julasām Padmottara
rājā samgrām hināta vava svayāva hatāsanam thava sainya sipāhiyā
hīnevane dhāram. bho bho sainyalok. svava svava. hūm Padmottarayā
sainyayā phoj hinānam vala. chapani tayār juva dhakam dhāva-guli
5 hināva thva Duṣprasaha rājāyā sainyalok samastasenam śastra astra
jonāva tayāl juyāva conam. thva belas ni-hma rājāyā sainyalok ni
pakṣam nāpa lānāva mahākallolan yuddh julam. thva belas thva
durmati rājāyā sainyayāta Padmottara rājāyā sainyalokan julasām
cha-hma cha-hma jonāva bhūmis catāk vānāva bilam. thva svayāva

10 Duṣprasaha rājāyā atyamt krodh juyāva vā kaṭaṭatam hīneyāva hyā-
umk mi-khā kanā calā-bathānas byāghra du-bvānam vayā thyam du-
bvānam valam. thva belas thva Duṣprasaha rājā du-bvānam vava-guli
svayāva Padmottara | rājān julasām rathan kvā-hām bijyānāva Duṣ-
prasha rājāva Padmottara rājāva ni-hmasayā thithim mahā juddh

26 B

15 julam. thva-guli prakāraṇ rājā ni-hmayā thithim aghor juddh juva
Subāhu māmtri Buddhisena koṣṭhapār thvapani atyamt krodh juyāva
vā kaṭaṭatam hīneyāva hyāuk mi-khā kanāva bvānam valam. thva mām-
tripani bvāna vala svayāva thva Duṣprasaha rājān Padmottara rājāva
juddh ma yāsyam thava sainyayā phojan li cilāva vanam. thva belas

20 Subāhu māmtri Buddhisena koṣṭhapār ādin sainyalok samastasenam
pāl lācakam lāy buyāva kisi-bathānas simh du-bvāk thyam Duṣprasaha
rājāyā sainya du-bvātam. thva belas lāk lāk jvañāva mol sok phyānāva
lā-hā tuti dhyānāva bilam. thvanam li kisi-bathānas simh du-bvāyu
belas kisi-cāta kva-hām kva-hām hālāva bise vana thyam thva Duṣ-
25 prasha rājāyā sainya bisye vanam. thvanam li Padmottara rājān jula-
sām thva Duṣprasaha rājāyāta liñāva choyāva thava misān thavatam
lākāva sainyalokan licakāva rathas bijyānāva thava desasam li-hām
bijyātam. prajālokayāta pratipāl yānāva mahā ānandanam li-hā bijyā-
tam. rājya-bhog yāna bijyāk julam.

30 thva belas thva rājāpani mahā aghor <juddh> juva-gulin thva pṛthibī-
mandal kampamān julam. thvanam li Amarāpuris coṇ-hma debarāj
Indran julasām thva pṛthibī kāmp juva svayāva u-guli svayāva manas
kampamān juyāva Dharmma dhayā-hma debaputrayāta sar-tāva ajñā
dayakaram. bho Dharmma debaputra. cha matyamaṇḍalas vanāva
35 Himālayaparbatas tapasyā yānam coṇ-hma Maṇicūda rājāyā parikṣā
sval huni. bho debaputra. chan julasām thva Himālayaparbatayā jvalas

1, 5, 10, 12, 13, 18, 21, 24, 26 dupra°. 5, 20 °stamse°. 22 T: lok.

24 kvaham kvahamn. 27 °āba. 35 pari°. 36 Immediately after
huni follows: chan julasām himālayaparbatas bho deba°.

vañāva Mañicūdayā kalāt Padmābati julasāṁ Marīci ṛsiyā nitya-karmayāta svān thvaya dhakam vayīva. thva belas Padmābatiyāta bālātkaṇānam joñāva Mañicūdayā hñevañe tayāva sāsti yāva dhakam dhāyāva thvate debarājā Indrayā ājñā nānāva thva debaputran tathā-
 5 stu tathāstu dhakam dhāyāva Himālayaparbatas vañāva byādhārūp juyāva dhararapāva Marīci ṛsiyā āramas valam. gu-guli prakāraṇam thva byādhā vala dhālasā. dhanu balā joñāva dhanūś tām chāyāva bāk ma kalanam svayāva jhuruphis* tayāva Indrayā ājñān atyamt komalaśarir juyāva con Padmābati haraṇ yāya dhakam tayār juyāva
 10 coñam. thva belas Padmābati rānīn julasāṁ Marīci ṛsiśvarayā nitya-pūjā yāyata svān thvaya dhakam thva Himālayaparbatayā kos com-gū ujhānas nānā prakārayā svān thvayāva julam. thva belas thva byādhān khanāva hatāhatāsanam thva Padmābatiyā thās vanāva Padmābatiyā cas jhāminaka joñāva lutu luyāva Mañicūda rājā tapasyā yānām
 15 27 B con thās samdhis thyanakala yanam. thvanam li Padmābati rāni jula-sām | thalāyamānanam jyānāva hā hā āva ji phuṭakā dhakam hāhākār hmeyāva thava svāmi Mañicūda rājā lu manakāva svāmi tu hmeyāva bilāpayā-gū śabdan biśabdanam banam nāyam thvaka thvaka kholam. hā nāth hā nāth hā prabhu hā prabhu hā svāmi hā svāmi. jita julasām
 20 byāghraṇam jvānā thyam joñāva tala. thathimnā abasthā juva belas jita sunānam rakṣā yāk ma du. hā prabhu svāmi. ji julam mahā abhāgini. nāth dayāva conasām anāth nāth ma dayakam coñā-hma. he prabhū Mañicūda. ji julam nāth ma dayāva khun khuyā yanaku-hma thyam ji jula. hā hā gathimnā duhkha siya māl. hā hā daiban gathya sāsti yāya
 25 yavo khe. hā hā ji svāmi gana bijyātam. satvaprāṇi khanāva karuṇā-dayāvam̄ juyāva bijyāk-hma hā svāmi. chalpol-thim-hma Mañicūda rājāyā kalāt juyāva coñā-hma jithim jāta-hmayām thathimnā abasthā sunānam tāraye yāyīva. hā karuṇātmā juyāva bijyāk-hma hā svāmi. chalpol-thim-hma rājāyā bhāryyā juyāva thathimjāta-hma byādhāyā
 30 35 basās coñāva thathimnā duhkha siyāva coñā. bho prabhū mahārāj. jita rakṣā yāsyam bijyā huni dhakam karuṇā cāyāpuk bilāp yātam.
 thvanam li thva Himālayaparbatas tapasyā yānām bijyāk-hma svāmi Mañicūda rājān julasām Padmābati rānin thava nām tu kāyāva bilāp yāk-gū nānāva śabda tāyāva karuṇā-pvāpal juyāva nugal ma chināva
 27 A bilāpasvar nānye ma phayāva mananam bhārapa|ram. thvanam li thva rājān siyakaram. thva birāpaśabda jā mebayā ma khu dhakam hatāhatāsanam thva banas hitu hilāva svala julam. thvanam li rājāyā

1, 6, 10 mārīci.	13 şanā°.	14 °nāba.	23 sun.	23 şuyā.	24 sā°.
25 yayō.	25 şe.	25 şan°.	33 thaba.	36 şu.	

ñanāva śāp biyū-gūyā bhayan gyānāva hatāhatāsanam Padmābatiyāta tol-tāva bisye vanam. thvanam li thva Padmābatī debī byādhāyā bhay mocan juyāva thva Padmābatī debin julasām thava svāmi Maṇicūdayā khvāl tāutinim mi-khā li ma kāsyam svayāva thava śarīr da-
 5 kvanam svāmi Maṇicūdayā caranas bhok-puyāva atyam̄t śok kayāva biśabda-biśabdanam kholam. thvanam li Maṇicūda rājān julasām thva Padmābatī khova-gū śabda ñanāva nene ma phayāva Padmābatiyā śarīras thava lā-hātanam phayāva bharosā biyāva ajñā dayakaram. he bhadre Padmābatī. chan āmathye bilāp yāye ma te. āva chu yāya. thva
 10 samsāras janma juyāva cokvam sakalem thava ma-tenā julasām priya julasām apriya julasām cha-hnu ma khu cha-hnu abaśyanam tor-tāva vañe māl. bho Padmābatī. thva samsāras bās yānam coṇ lokapani sama-
 stayām punarbār hanam janma kāra vane māl. punarbār jyāth juya
 15 māl. punarbār byādhin kayañ māl. punarbār mṛtyu juyañ māl. nānā prakārayā duhkha nayañ mār. śoka-samtāp svayam māl. thathimnā satvasamsār svayāva thathimnā aiśvaryya tol-tāva rājyam tor-tā<va>
 chanata tor-tāva satvaprāṇi uddhār yāya nimittin tapobanas bās yānam coṇā dhakam ajñā dayakaram.

thathyā Padmābativa Maṇicūdavo ni-hmasayām thithim kha hlānāva
 20 coṇ belas kāmadhātubhubanayā īśvar Duḥkhi nāma Māra cha-hma
 29 B Maṇicūdayāta kāmas du phiya dhakam thamanam manusayā rūp juyāva Maṇicūdayā thās vayāva dhāram. he Maṇicūda. thva-thathimnā rūpa-jaubanan samjukta juva-hma Padmābatiyāta thathimnā duhkha yānāva kaṣṭ yānāva chalpolasen chu svayā bijyānā. thva Padmābatiyā uparas māyā-sneh tayāva duhkha mocan yāya nimittis chalpol tha-
 thimnā banakhaṇḍas bijyāya mu mvār. thva Padmābativa nāpam coṇāva Sāketa-nagar bijyānāva hnāpāyā thyam rājya bhog yānāva Padmāvativa nāpam sukham ratikridā yānāva mahā ānandanam bijyā huni. bho Maṇicūda. thvaten thukā chalpol tatkāraṇam svarggas bās
 30 lāyiva dhakam dhāva-guli ñanāva thva Maṇicūdayā manas bhārapu. aho āscaryya. thva su khava. gva-hma khava. jita helā yāyeta vava. bhūt lā manusya lā dhakam. thva jā jita Māla thukā vala. ji thathimnā tapobrat bighna yāyata vala dhakam siyāva thva Maṇicūdan dhāram. he Māra. chan gathya ma siyām. bodhisatva dhāyā-hman satvasamsār
 35 uddhār yāye kāraṇas koṭi koṭi pramān duškar karma yāyūva. thathim- hma jita chan moh yāya ichā yānāva valam. he Māra. chan jita mohas du phiya phayiva ma khu. debalok daityalok chanata pakṣ juyāva vala-

1 śrāp. 11 şu. 11 abasyamnamp. 15 thathimnā. 20 ī°. 20 duşī.
 22 °aba. 35 duskar. 37 şu.

manas bhāraparam. jin julasām tā-kār dato kalpanā yānā juyā. thva ji śarīranām mebayā śarīrayāta rakṣā yāya dhakam ji juyā. āva thaniyā dinas thva hārāva coñ-hmayā jib samśay jura. āva thva-gūli samkaṣṭ jin tārāna yāya bhārapāva thva rājān julasām tava śabdan hatakāva 5 chotam. jñāya ma te. jñāya ma te. chanata rakṣā yāyu-hma ji vaya dhuna dhakam bharosā biyāva chotam. thvate svar nānāva thva byā-dhāyā bhayan jñānāva coñ-hma Padmābatin julasām thava svāmi Maṇicūḍa rājā svayāva hmas lamkhan lunā thyam śitāmg juyāva manas bhāraparam. aho āścaryya. svava svava. duhkhan kṣin juyāva con-pani 10 khanāva debalokapanisen karuṇā tayāva duhkha mocaku thyam jita ati duhkha juyā con belas mahā karuṇātmā ji svāminam ji uparas karuṇādr̄ṣṭinam svayāva bijyāta dhakam mananam bhārapāva kebalya duhkha-pvāpal juva hr̄day juyāva mi-khās khvabi-pvāpal yānāva svar khā-khā tucakāva lā-hāt hājvalapāva thava svāmi Maṇicūḍayā hnevane 15 bvām bvām vañāva mahā karuṇān bimati yātam. bho prabhu svāmi. chalpolayā dāsī juyāva coñ-hma jita rakṣā yāsyā bijyāya māl. bho nāth. chalpolayā manorath pūrṇa yānāva chalpolasen gu-guli ājñā daya-|kasyam bijyāta va-guli yānāva conā-hma jita thathimā bhayanam 28 B samyukta juva abasthā rāto. bho prabhu svāmi. paramtu chalpolasen ji 20 lā-hāt jvānāva kanyā dān yānā belas chalpolasen pratijñā yānāva bijyāk. gathya dhārasā. ji julasām Padmābatī ma dayakam kṣaṇamātra khu-hnu thva prāṇ sthir juyū ma khu dhakam ājñā dayakāva bijyātam. āva thaniyā dinas thva pratijñā lol manakāva bijyāta. bho prabhū svāmi. thvaten thathim belas banāmtaras bijyāya mu mvār. jhījis rājyas bi- 25 jyānāva hnāpāyā thyam rāj<y>abhog yānāva jita uddhār yāsyā bijyā huni. bho svāmi. thaniyā dinas kṣatīriya juyāva bijyāk-hma thathim-hma chalpol-thim-hmayā kanyā ji-thimā-hmayāta thathimā byādhān sāsti yātakāva coñe māl dhakam nānā māthanam bilāp yānāva conam.

thvanam li thva Maṇicūḍa rājān julasām thva karuṇā cāyāpuk bilāp 30 yānām coñ-hma Padmābatīya uparas atyamt karuṇā tayāva thva byādhāyāta sar-tāva ājñā dayakaram. he bhadramukh he byādhā. thva Padmābatī misāyāta haraṇ yānā-gū jā byarth. chān dhārasā. thva misā julam Kāśyapagotra Marici ṛṣīvarayā dāsī thukā. thvaten thva ṛṣīvaran siranās chanata abhiśāp biyuva. thva ṛṣīyā sāpanam cha thathyam 35 bhasma juyūva. thvaten thva ṛṣīvaran ma sivam hnā āma misāyātam tol-tāva bisyem huni dhakam dhāyāva thvate Maṇicūḍayā | bhākhā 28 A

3 śamsay.	5 ji ji.	8 T: junā.	8 sitāmg.	11 dukha.	18 kusyam.
19 sayukta.	20 kañnyā°.	21 ū-	22 ū.	27 kañnyā.	28 sā°.
33 mārīci.	34 ḍrāp.	34 ḍrīyā.	34 ḍrāp°.	36 dhay°.	

sām̄ jita mohas <du phiya ma phayiva dhakam̄ dhāyāva thvate Maṇi-cūdayā bhākhā nānāva Māraṇ Maṇicūdayāta mohas> du phiya ma phayāva ananam̄ amtardhyān juyāva bisye vanam̄. thvanam̄ li Maṇi-cūda rājā julasām Duhkhi nāma Māla bisye vana svayāva punarbār
 5 Padmābatiyātā ājñā dayakaram̄. he bhadramukh Padmābatī. | chan 29 A
 chāy śok yānā. tā-kār honā conasām̄ cha-hnuyā dinas bijog juya māl. thva samsāras manusya janma juyāva coṇ-gu kṣaṇamātra thukā. tā-kālam̄ mvāya ma du. sakalyam̄ cha-hnuyā dinas thva putra thva dārā thva bū thva che thva mām thva babu thvate ityādi tor-te māl.
 10 thvaten he Padmābatī chao jio bijog jula dhakam̄ śok-duḥkha kāya ma te. Marici ṛṣīvarayā thās onāva vaspolayā sebā yānāva con huni. vaspolasen chanata uddhār yāyi thukā dhakam̄ manabodh biyāva thva Padmābatī Marici ṛṣīya āśramas chotam̄. thvanam̄ li Padmābatīn thao svāmiyā caranas bhok puyāva mi-khās khvabi tayāva khoyā khvār
 15 yānāva bārāmbār jhāsukār tayāva svāmi mahārājyā khvāl tu svayāva bimati yātam̄. bho prabhū svāmi mahārāj. chalpol julam̄ satvaprāṇiyā uparas karuṇā tayāva bijyāk-hma thathimnā bedanā-kaṣṭ juva-gūli svayāo ji uparas gathya karuṇā ma data. bho prabhū svāmī. hā hā ji abhāgi-dhāyā-hma ji khava. hāy hāy daiban gathimnā sāsti yāya yava
 20 kham̄. bho nāth. chalpolava jiva bijog juyu nimittin thva prāṇ agnis du bvānāva thva prāṇ tol-te ichā jula dhakam̄ dhāyāva bārāmbār li svayāva atyāntam̄ duḥkha kāyāva mahā kaṣṭanam̄ Marici ṛṣīvarayā āśramas thyanakara vanāva svar khā-khā tucakāva thava svāmiyā bṛttām̄ Marici ṛṣīyā hīnevane | bimati yātam̄. thva Padmābatīn tha- 30 B
 25 thimnā karuṇābacananam̄ bimati yāk-gu nānāva thva Marici ṛṣīvarayā karuṇā utpatti julam̄. thvanam̄ li Marici ṛṣīvaran̄ ājñā dayakaram̄. bho Padmābatī. cha khanāva ji ati karuṇā cāya dhuna. āva chanata belā biya. cha thao rājyes huni. thava rājya onāva putra Padmottarao nāpam̄ con huni dhakam̄ dhāyāva Padmābatī rānīn julam̄
 30 sām̄ ananam̄ ākāśas tha boyakāva Sāketa-nagaras choyāo haram̄. thvanam̄ li Padmābatī thava deśas thyanakāva thava putra Padmottara-pramukham̄ amtapurayā paribār nāpa lānāva mahā ānandanam̄ aiś-varyya bhog yānāva conam̄.

thathimnā abasalas Ajudhyā nagarayā Duśprasaha rājāyā rājyas
 35 mahā mārīrog juyāva asam̄khya lok mṛtyu julam̄. thva belas yānā

1–2 T inserts: du phiya ma phayivo dhakam̄ mārana nānāwo M. rājā mohasa.

3 anaṇnam̄. 3 banam̄. 4 julasām̄nam̄. 4 °āba. 5 padmābatī

davadava. 11 māricī. 11 ośpo°. 12 vaśpo°. 13 māricī.

13 ṛṣīyā. 13 °maś. 19 sā°. 22, 24, 25, 26 māricī. 25 °bacanananam̄.

30 ēāketa. 32 rānyāva. 34 dupra°.

yānā upakāraṇam ma jiyāva Maṇicūḍa rājāyā śiromaṇi silāva kayā laṅkhanam hāyāva tvanakāva biya mār dhakam maṇik phoṇeyā kāraṇas nā-hma brāhmaṇapani Maṇicūḍa rājāyāke dūt chotam. thvanam li thva dūt brāhmaṇ nā-hmam Maṇicūḍa rājāyāke maṇi phoṇe dhaka 5 vanam. vavam vavam Himālayaparbatas thyana. thva thāyas Maṇicūḍa rājā mārāo julam. thva belas Maṇicūḍa rājā bijyāk-gū thāyas thyanam. thva thāyas Maṇicūḍa rājā julasām Padmābatī li phiṇāva (?) meba 30 A thās bijyānāva jin julasām thva śarīr mebayāta dān biyāva gva | beras dānapāramitānam pūrṇa yāya phayiva dhakam manan bhārapāva 10 āva thathya ma khuta. ji juram dān yāyas tanman jula. dān kāyakā dhaka sum vava du lā khya dhakam sakabhanam sola julam. thva beras thva nā-hma brāhmaṇ vava-guli yānanam khanam. thva svayāva manas harṣamān yānāva thva brāhmaṇapanita la svala vanāva nānā harṣ yānāva kha hlānāva thava āśramas coṇam hayāva banayā phal 15 mūl ādinam pāhanā yānāva thva Maṇicūḍa rājān ājñā dayakaram. bho brāhmaṇapani. thathimnā agocar thāyas chapani gathyā vayā. chu kāraṇas vayā. thvate rājāyā ājñā nēnāva thva brāhmaṇapanisen dhālam. bho mahārājā. mebatā kāraṇas jipani oyā ma khu. chu dhārasā. jipani Duṣprasaha rājāyā rājyas mahā mārīrog uttpatti juram. thva 20 rogan kayāva asamkhya mahājanapani mṛtyu jula. bho mahārāj. thvaten thva Duṣprasaha rājāyā rājyas sakabhinaṁ upadrab śānt yāya kāraṇas chalpolayā śiromaṇi phoṇe dhakam oyā. chalpolasen thva satvaprāṇiyā jib dān biyayā nimittin thava śiras coṇ-gu mani dān bisyam prasann juya mār. bho mahārāj. chalpol dhārasā mahā dātā 25 puṇyātmā mahā tyāgi satvaprāṇiyā kāraṇas karunā-kṛpā tayāo bijyāk-hma chalpol hanam daśadigasam nām dañāo bijyāk-hma chalpol thathimnā-hma chalpolasen jipanike dayā tayāva tatkāraṇam maṇi dān yāsam bijyā huni. bilambh yāsyam bijyāya ma te. jipani vayā kārya sāphalya yāsyam bijyā huni. jipanisen julasām thva-guri śiromaṇi 30 jonāva tatkāraṇam Duṣprasaha rājāyā rājyas vanāva thva śiromaṇi lamkhan silāva thva lamkhanam rājyas sakabhinaṁ hāyāva biya thvaten sārbalog śānt yānāva juyuva dhakam dhāyāva Maṇicūḍa rājān tā-kāram dato ichā yānāva tayā manorath pūrṇa yāya oo-pim brāhmaṇapanisen dhāva-gūli nānā-mātranam thva brāhmaṇapanike 35 atyam̄t prem bhārapāva manas cimtaraparam. aho āścaryya. dhanya dhanya. ji bhāgya jin julasām. cha-hma satvaprāṇiyā kāraṇas thva

śarīras dayāo cokva lā hi dāk paryamtaṁ dān biyā. āo thulimachi satva-prāṇiyā kāraṇas thva śiromaṇi māṭra chāy dān ma biya. samyak-saṃbodhijñān bāmchā yānāo thva maṇi brāhmaṇapanita dān biya dhakam bhārapāva Maṇicūḍa rājān thva brāhmaṇapanita sal-tāva bha-
5 rosā biyāva ājñā dayakaram. bho brāhmaṇapani. thaniyā dinas chapani Duṣprasaha rājāyā manorath jin śiromaṇi dān biyāva pūrṇa yānāva biya. chapani kāryya siddh yānāo biya. thaniyā dinas thva asār śarīran sār bastuk lāya. thaniyā dinas satvaprāṇiyā uparas upasarga-rog sāṁt yāya kāraṇas thva śiromaṇi dān biyāva dānapāramitāṁ pūrṇa yāya.

10 thaniyā dina/s māragan kampamān juyake. thaniyā dinas saṃsārasa- 31 A mudrayāken pār vane. thaniyā dinas saṃbodhijñān ji samīpas thyanake. hanam satvaprāṇiyā kāraṇas thva śarīr tor-te jula. jin julasāṁ hnāpāṁ ni-syam prārthanā yānām conā-guli thaniyā dinasām pūrṇa yāya. jin jurasāṁ thva śir phāyāva maṇikayā hā sva-kacā dasyam con-gū asaṃkhyā guṇan
15 saṃjukta juyāo con-gū maṇik hām-thapu liñāva jita kaṣṭ jurasāṁ phakva dhairyā yānāo prāṇijanayā kāraṇas thva jibas hit yānāva maṇi dān biya dhakam dhāyāva Maṇicūḍa rājān jurasām tatkāranām subarṇayā kalaś kāyāva thva nā-hma brāhmaṇapani hnēvane ājñā dayakaram. bho brāhmaṇa-ju-pani. chapanisen jin tā-kālām dato kalp yānām conā ji
20 manorath pūrṇa yā<ya>ta vara. dhanya dhanya chapani. jin julasāṁ satvaprāṇiyā kāraṇas thava jīv dān yāya. thva dān yānāyā puṇyanām rājya-aīśvaryya rāya kāmunānam ma khu. mahā bhogī juya kāmunānam ma khu. svargas janma kāyāva ānamdanām coīe kāmunānam ma khu. dān yānāyā puṇyanām trāyatrīṁśā-bhubanas rājya yānāo debarāj
25 Indra juya bāmchān ma khu. mahā bhūbanayā svāmi Brahmā juya kāmunānam ma khu. hanam eakrabartti rājā juyāva thva prthibimām-dalarājyayā kāmunān ma khu. thva dānayā prabhābanām jin julasām anuttarasamyaksāmbodhijñān lānāva mokṣ ma lāk-hmayāta mokṣ lāke phaya māl. hanam roganām kayāo con-panita rog sāṁt yāya phaya
30 māl. hanam gati ma lānāo con-panita gati lākā choya phaya māl dha- 32 B kam. hanam jinām thva pratijñā yānā-gū satyanām sāphalya juya māl. hanam Duṣprasaha rājāyā rājyas prajālok badhay juya māl. hanam jin samkalp yānā-guli pūrṇa juyakāo bodhijñān nanānam lāya māl dhakam dhāyāva thva Maṇicūḍa rājān julasām brāhmaṇapani lā-hātis
35 lamkha-dhārā hāyakāva samkalp yātam.

thvate prakāraṇam Maṇicūḍa rājān julasām thava śiromaṇi-samkalp yāstunum thva prthibimām dal khu-ta prakāranām kampamān julam.

2 saṃmyak°. 4 °pālava. 5 dī°. 8 śāl. 17 mani°. 17 karas.
22, 23 şu. 24 yānā. 32 dupra°. 37 şu-.

hanam̄ thva Jambūdvipas sakabhanam̄ ākur-byākur juyāva andhakār
juyāva varam̄. hanam̄ candra sūryayā tej ma dayā<va> vanam̄. daśa-
diśāyā bhāgasam̄ ulok boram̄. hanam̄ diśāpatim̄ mi cholam̄. hanam̄
ākāśamārganam̄ debalokapanisen dumḍubhi bādya thānāva haram̄.
5 hanam̄ nadis lam̄kha hnān ma vase conam̄. hanam̄ svān-mās svān
hāyāva varam̄. sisāphal-mās sisā-phal hāyāva varam̄. hanam̄ thva banas
con-pani mṛg ādim̄ jhamgal-pam̄chi trāhimānanam̄ jñānāva banas
ukhye thukhye bise julam̄. hanam̄ thva Jambūdvipas coṇ manusyaloka-
panisen bhūmīs va cova thva cova ma dayaka coyāva manas o bhārapya
10 thva bhārapya ma siyāva tā-kār dato thyam̄ nānakāva conam̄. hanam̄
thva Himālayaparbatas bās yānām̄ con yakṣalokapani gamdharpāpani
kinnaralokapani thvapani sakaralokayām̄ tava-cokan duḥkha-śokan
kayāva biśabda-biśabdām̄ hālāva bilāp yātam̄. gu-gū prakāraṇam̄
bilāp yānām̄ con dhālasā. hā hā kaṣṭ hā hā kaṣṭ. thaniyā dinas anek
32 A 15 gun̄ utpatti | juyāva coṇ-hma mahā karuṇātmā-hma satvaprāniyā
uparas karuṇā-kṛpā dasyam̄ coṇ-hma rājādhirāj mahārājā Maṇicūḍa
rājā thaniyā dinas mṛtyu juyu thye con dhaka hāhākāran khoyāva
haram̄. hanam̄ ākāśamārgas Śakra-Brahma-lokapār-pramukhan kotān-
koṭi debalokapanisen Maṇicūḍa rājān ati bhayānak duśkar aghor karmma
20 yāya tyan-gū svayāva coṇ dhakam̄ gol munāva conam̄.

thva belas Maṇicūḍa rājān jurasām̄ thva brāhmaṇapani lā-hātis
lam̄kha-dhārā hāyakāva ājñā dayakaram̄. he brāhmaṇ chapanisen
neva. thva ji śilas coṇ maṇikayā hān jinū ni-khyam̄ diñāva coṇ cha
kacā-hā vasporas diñāva coṇ thathya conasām̄ jin kaṣṭ ma yānā thva
25 ji kapār phāyāo thva maṇi hām̄-thapu loc-phyāñāva ji-guli lā-hātas
tayāva biva. jin julasām̄ chapanita bodhijñān lāya kāraṇas dān biya.
bho brāhmaṇapani. āva bilāmbh yāya ma te. tatkāraṇam̄ ji-gu kapār
phāyā. chimisenam tu maṇi liñāva kāva dhakam̄ ājñā dayakāva thva
Maṇicūḍa rājān julasām̄ satvaprāniyā uparas karuṇā-citt tayāva atyam̄
30 nirmal juyāva coṇ loham-phātas bijyāñāva pūrba saṃmukh yānāva hma
tap svānāva thava hmas dakva bal pi kayāva puli ni-godaya dathus
mana ditakāva lā-hāt ni-pānam̄ jyonu ni-khyam̄ phayāva śamkh puya
belas hmuthu evāmukāva thyam̄ hmuthu evāmukāva phakva dhīraj
35 yānāva punarbār ājñā dayaka|rām̄. he brāhmaṇa-ju-pani. bilāmb yāya
ma te. tatkāraṇam̄ bighna ma dayakam̄ maṇi liñāva kāva. jin julasām̄
citt drddh yānāva coṇ dhakam̄ dhāyāva manan bodhijñān prārthanā
yānāo mi-khā ni-pāmti miyāva sumukam̄ bijyātām̄. thvanaṁ li thva

33 B

9 bhārapā. 12 sakararoka°. 15 gun. 16 māhā°. 22 °hman.
24 T: cas°. 31 thvava. 33 dhīraj.

nā-hma brāhmaṇapāṇiṣen julasāṁ thva mahātmā juyāva coṇ-hma rājāyā kapāras prahār yāya bāmchā yānāva atyam̄t cākanakāvā tayā-gū ati jayāva coṇ-gū kartī kāyāva rājāyāta cāk ulāvā conam̄.

thathye coṇ belas thva-guli āśramas bās yānām̄ coṇ-hma banadeba-
5 tāpani oyāo Maṇicūḍa rājān thathiṁṇā duṣkar karmaṇa yāya tyana-gū svayāva hanam̄ badhak brāhmaṇapāṇiṣen julasāṁ thathiṁṇā komala-
śarīr juyāva coṇ-hma bijyāk-hma Maṇicūḍa rājāyāta prahār yāya tayār juyāo con-pani svayāva banadebatān thu-guli duḥkha sah yāya ma phayāva brāhmaṇapani hñevañe dhāram̄. he brāhmaṇapani. hā hā

10 kaṣṭ hā hā kaṣṭ. thaniyā dinas chapaniṣen chāy pāpakarmma yāya tyanā. thva rājā julam̄ ati karuṇātmā satvaprāṇi khanāva dayā dava-
hma thathiṁ-hma rājāyāta kāraṇ ma dayakam̄ gathya prahār yāya tenā dhakam̄ banadebatānam̄ dhāva-gu nānāva Maṇicūḍa rājān banadebatāyāta ājñā dayakaram̄. he banadebatā. chan āma hlākvam̄ byarth.

15 he debatā. chan julasāṁ thva jācakapanita gane ma te. jin bodhijñān lāya-guli kāryya syanake ma te. hnāpām̄ jin śarīl dān yānā belasam̄ chan dān bighna yāya tena. āo chan ji-gu jyās bighna yāya tena. 33 A he debatā. ji-gūli kāryas bighna ma yātasā jita thathyam̄ bodhijñān lāya. he banadebatā. jin julasāṁ laks laks pramānan thva śarīr tyāg

20 yānā cone dhuno. sunānam̄ gva-hmasenam̄ bighna yāta ma du. thvaten chan gathye gathye thva dān bighna yāta athya athya bodhijñān tāpā juva. gathya gathya chan thva dān bighna ma yāta athya athya bodhi-
jñān samīpas cona oio dhakam̄ thvaten chan thva dānakāryas gane dhāya ma te dhakam̄ dhāo-guli nēnāva banadebatān thva rājāyāta

25 tava-dhan parākram khao dhakam̄ siyāo Maṇicūḍa rājāyā samīpas sumuka conam̄. thvanam̄ li rājān julasāṁ thva brāhmaṇapani hñevañe ājñā dayakaram̄. bho brāhmaṇ. thanā vāyo. tatkāraṇam̄ ji śir phāyāo thva maṇiratna liñāva kāva dhakam̄ bārambār ājñā dayakasyam̄ li thva brāhmaṇapani ati ji-hlāk juyāva Maṇicūḍa rājāyā kapāras ati jayāva

30 con śastranam̄ prahār yātam̄. thvanam̄ li thva mahātmā Maṇicūḍa rājān julasāṁ atyam̄t chānāva con śastranam̄ thava kapāras phāyakāvā atyam̄t bedanā juyāva kaṣṭ juyāo vā ku chināva phakva dhīrya yānāva thva brāhmaṇapani uparas dayā-citt tayāva sumukam̄ conam̄. thva brāhmaṇapaniṣen julasāṁ punarbār krodha-citt pi kayāva ati kvācu-gū 34 B lvāmham̄-phātas cūlāva thva rājāyā kapāras karttinam̄ phālam̄. thva belas thva rājāyā chelan tava-cotan hi-bāl hyāna olam̄.

thvanam̄ li | ākāśamārgas bijyāk-pani debalokapaniṣen julasāṁ thva karuṇā-bhāb ma du-hma paralok bicār ma yāk-hma brāhmaṇapaniṣen

2 phāya. 2 °kāba. 4 °maś. 5 °thimṇa. 22 yūva. 27 śalil (for śir).

thva-guli prakāran rājāyā śiras tava-cotan bedanā juyaka kapār phāo-guli svayāva debalokapanisen julasām thva-guli bedanā sah yāya ma phayāva biśabda-biśabdanam khoyāva haraṁ. thvanam li thva Maṇicūḍa rājān julasām atyamt bedanā-kaṣṭ juyāva manan bhāraparam. 5 ji julasām thathye bedanā-kaṣṭ julasām dhiryya-bar utpatti juyāva thava duḥkha julasām meba uddhār juya māl. hanam narakas padalapāva duḥkha siyāva con-pani narakan thā-hā vayāva moksapad lāya mā dhakam samasta satvaprāṇiyā uparas karuṇān bhay phāyakāva thao jib ātmātyāg yānāyā puṇyayā prabhāban anuttarajñān lāya 10 phaya māl dhakam pratijñā yātam. ati bedanā bisyam tayā thao nuga-layāta thamanam bharosā biyāva dhāram. bho hrday. chan julasām thava-gū lā hi dān biyāva mebayā prāṇ lakṣā yāya dhakam tā-kār dato prārthanā yāk. thaniyā dinas chan manobāṁchā pūrṇa jula. bho hrday. thvaten chan julasām jita tol-tāva vaṇe dhāya ma te. bho 15 hrday. jin julasām satvaprāṇiyā kāraṇas ji yākatan duḥkha siya thā-thimna. deb daitya manusya ādin suyā thva-guli duḥkha ma juya māl dhakam thuti jak dhāyā mātran Maṇicūḍa rājāyā thathimna tibra bedanā sāṁt juram. hanam gathya gathya thva ni|rdayā brāhmaṇapaniSEN rājāyā śarīras śastran prahār yātam athye athye thva rājān thva 20 brāhmaṇapani uparas Duṣprasaha rājā-pramukham thvayā prajālokapani uparas kṣamā utpatti yāta. thvanam li thathimna prakāran duḥkha-kaṣṭ biyānam kṣamādhāri juva svayāva thva brāhmaṇapani thithim cimi-sa boham boham jāyāva ati āscaryya cāyāo conam. thvanam li thva nā-hma brāhmaṇapanisen julasām Maṇicūḍa rājāyā kapār 25 phāyāo taba-cotanam hi-dhār pi-hām oyāva hmam nāpam hyāuk hin kikāva thva rājāyā śiras coīāva con maṇik godā hām-thapu liiñāva kālam. gu-gū Himālayaparbatas Maṇicūḍa rājāyā śiromani loc phyā-nāva kāra-guli loham-phātan utpatti jusyam vava-gū hi-dhār lamkha-dhār nāpa jyānāva nadī juyāo thaniyā adyāpis Maṇirohiṇi nadi dha- 30 kam prakhyāmti juyāva conam hnānam oyāva conam.

Maṇicūḍa rājān julasām thao śiras thva brāhmaṇapanisen śastran prahār yāk-gū bedanān pīdā-kaṣṭ juyāva mṛtyu juyū thyam conasām phakva dhirya-bal pi kāyāva mananam bodhijñān cīmatarapāva sumukam bijyātam. thvanam li Maṇicūḍa rājān julasām thava śarīras pīdā juva-gū 35 gamtāy ma yāsyam hatāsanam thva Jamadūt-svarūp brāhmaṇapani hnāvane ājñā dayakaram. he brāhmaṇapani. chalpolapanisen ji prāṇ pi-hām ma vavam jin julasām thava lā-hātan chalpolapani|ta dān

6-7 °rapāva.

20 dupra°.

22 juba.

23 bohamn.

24 °pani°.

27 maṇicūḍaparbatas.

29 rohiṇi.

30 oyāba.

33 cīmṭtar°.

36 °bane.

biyāva cittasamtoś yāya dhakam rājān ājñā dayaku-gū nānāvā thva
 brāhmaṇapanisen julasām thva-guli maṇiratna Maṇicūḍa rājāyā lā-
 hātis tayāva bilam. thvanam li thva Maṇicūḍa rājān julasām thava
 śiromāṇi thamanam svayāva manas ati harṣ yānāvā āo tini ji manorath
 5 pūrṇa jula dhakam bhārapāo thva śiromāṇi thva brāhmaṇapanita
 kyanāo ājñā dayakaram. bho brāhmaṇapani. jin julasām hnāpām nisyam
 thva śiromāṇi dān biya dhakam kāya. bācā mananam ekacitt yānā
 juyā. āvā thaniyā dinas thva ji lā-hātin dān biya dato. jin thva śiromāṇi
 satvaprāṇiyā uparas gathya dān biyā athyam thva dānayā satvan
 10 Duṣprasaha rājā-pramukham prajāgaṇ ādin meba meba lokapani sama-
 stayām upasarg mahā mārirog durbhikṣ sāmt juya māl. thvateyā
 puṇyanam jin julasām tatkāraṇam bodhijñān lānāvā thva samsāras
 satvaprāṇiyā uddhār yāya phaya mār dhakam dhāyāva satvaprāṇiyā
 uparas karuṇā-citt tayāva thva nā-hma brāhmaṇapanita ādara-bhāb
 15 yānāvā thava lā-hātan thva śiromāṇi dān biram. thvanam li dān biya
 dhunakāvā satvaprāṇiyāke karuṇā-dayā tayāva thva samsāras lokapani
 samastam āścaryya cāyaka kāmanā sāphalya yānāvā kṣaṇamāṭraṇam
 sumuka bijyātam. thathye co-com thva rājāyā atyam̄ bedanā sah yāya
 ma phayāva mūrchā juyāva bhūmis gol turam.
 20 thvanam | li thva nā-hma brāhmaṇapanisen julasām Maṇicūḍa rājāyā 35 A
 manorath pūrṇa yāya nimittinam kṣaṇamāṭraṇam ḥddhiprabhāb kenāvā
 tatkāraṇam Duṣprasaha rājāyā hīnevane thyānakara vanam. thva belas
 thva nā-hma brāhmaṇapanisen julasām thamana jvānāvā oyā-guli
 śiromāṇi hatāsam̄ hatāsam̄ Duṣprasaha rājāyāta lava hlānāvā bilam.
 25 hanam anayā bidhi bṛttām̄t-kha samastam̄ kanāvā biram. thvate
 bṛttām̄t-kha nānāvā Duṣprasaha rājān thva-guli Maṇicūḍa rājāyā
 śiromāṇi svayāva param bismay cāyāva manas bhāraparam. Maṇicūḍa
 rājāyā satvaprāṇiyā uparas gathim̄ karuṇā. hanam bairiyā uparasam̄
 gathim̄nā karuṇā. gathim̄nā kṣamādhāli dhakam. dhanya dhanya
 30 dhāya Maṇicūḍa khava dhakam manas bhārapāvā conam̄. thvanam li
 thva Maṇicūḍa rājāyā śiromāṇi lamkhan silāvā thva Duṣprasaha rājāyā
 rājyas sakabhinam lamkhanam hāyāva bilam. thva belas Maṇicūḍa
 rājāyā satyan thva śiromāṇiyā prabhāban thva rājyas mahā mārirog
 ādin dakva bighna-upadrab durbhikṣ biṣ sāmt juyāva vanam̄. subhikṣ
 35 ārogya juyāva vanam̄. thvanam li thva śiromāṇi phoṇāvā hava brāhma-
 napanita śiro<maṇi>yā u<paras?> prasād biyāva belā biyāva chotam̄.
 thva belas Maṇicūḍa rājāyā maṇi dān biyāyā prabhāban trisāhasra
 mahā sāhasra lokadhātubhuban paryyam̄tam thva pṛthibī kamp julam̄.

thva rājān li pīk ma dayaka dānadātabya yā<ya>-guli sah yāya ma
36 B phayāva bhūmi kamp | julam. gu-guli pramānanam kamp jula dhārasā. hnāpām kaya* bhūs dāyā* śabda valam. hanam parbatapatiṁ samudrapatiṁ mahā bhayānak śabda valam. hanvam caturdig khaṇe ma
5 dayaka kun byāptamān julam. hanam sakabhinam ulok boyāva julam. hanam diśadīśa-patiṁ mi cholam. ākāśas dumdubhi bādyayā śabda valam. hanam candra sūryya tārāgaṇ nakṣatra khaṇe ma dayāva līn juyāva vanam. hanam ākāśam khane ma dayakam go phasan tok puyaka dhvakāphan danāva varam. hanam catu<r>diśāsam megh uthay juyāva
10 valam. biśabda-biśabdan meghan garjamān yātam. tava-cotan vā gāyu thya ṣanaka ati bhayānak juyāva conam. hanam catu<h>samudrayā lamkha bhay phāyāva pṛthibī tok puyu thya conam. thva svayāva Jambūdvīpāyā manusyalok samastam trāhi-trāhimānanam juyāva mūrchā juyāva conam. hanam thva lokadhātuhubanas sakabhanam
15 andhakār juyāva titihim lā-hā jukva jonāva hmas bal kāyāva julam. hanam ākāśas koṭi koṭi debalokapani paramaśokan kayāva hāhākāraṇ hā hā kaṣṭ hā hā kaṣṭ dhakam thva Maṇicūḍayā gathimna duḥkha-bedanā hā hā dhakam cha pvar hmutun lāy buyā thyam ṣanakāva lāy buyāva haram. hanam thva debalokapanisen Maṇicūḍa rājāyāta uphol-
20 svān holāva haram. hanam gu-hmasen pale-svān holāva haram. gva-hma-
sen cava-svān holāva haram. gva-hmasen pālijāta-svān holāva haram.
gva-hmasen cha tolāyā lakṣ lakṣ mūl vañ-gu aguru sār candan vā gācakā-
36 A |va haram. gva-hmasen jāti jātin khvāk-gū svān vā gācakāva haram.
gva-hmasen svargayā bādyā thānāva haram. gva-hmasen cībal nibāsan
25 holāva haram.

thvanam li debarāj Indran julasām āva thathya ma khuto dhakam thva Maṇicūḍa rājān tībra bedanān pīḍalapāva jhijis anāth yānāva tatkāraṇam mṛtyu juyuva thyam con. thva rājā mṛtyu ma juvam hñā thvayā śāriṇas samjibāni nāma auṣadhi pāke mār dhakam deba-
30 rājā Indran julasām auṣadhi jonāva Maṇicūḍayā thās thyanakara vayāva vāsalan hmas śiras sakabhinam lepan yātam. thva vāsalayā prabhābanam thva Maṇicūḍa rājāyā bedanā-kaṣṭ ma julam.

thathimna abasaras Marici ḫsiśvaran julasām thathimna upadrab bhayānak biparit siyāva manas ciṁtanā yātam. chu hetu chu nimitt 35 thathimna biparit-upadrab jula dhakam samdeh juyāva conam. thva belas banadebatā cha-hmasenam thva biparit juvayā bṛttāṁta-kha samastam Marici ḫsiśvarayāta kanam. thvanam li Marici ḫsiśvaran julasām Maṇicūḍa rājāyā duḥkha-bṛttāṁta-kha ṣenāva cimisa boham boham jayakāva gyānāva thva Marici ḫsiśvar na sar palibāran li cakāva ākā-

7 nakṣe°. 26 śuto. 33, 37, 39 mārci. 34 svayāva. 38 duḥskar-.

śamārgan bose vayāva Maṇicūdayā thās thyanaka vayāva bicāl yāya
 dhakam vayā dhāyāva Maṇicūdayā samipas ekāṁt cha khe muñāva
 conam. thvanam li hanvam thva-guli bṛttāmta-kha Bhababhūti ṛśin | 37 B
 siyāva paramabismay cāyāva paribāram sahit yānāva ākāśamārgan
 5 Sāketa-nagaras thyanakara varam. Padmābatī rāni Padmottara rājā-
 yāta thva-guli bṛttāmta-kha kanāva bilam. thvate bṛttāmta-kha nēnāva
 Padmābatī mahārāni Padmottara rājā-pramukham amtapurayā paribār
 samastam hatā-hatāsanam bonāva ananam ākāśanam rathas dañāva
 bosye vañāva Maṇicūdayā thāyas thyanakāva kuśala-bārttā-kha
 10 hlānāva rājāyā hnevañe conāva conam. kāy Padmottara kalāt Padmā-
 batīva nihmasayām nugalān sah yāya ma phayāva hāhākāraṇ khoyāva
 samasta paribār sahit yānāva Maṇicūda rājāyā caraṇas bhok puyāva
 khosya khosya cha khe coñāva conam.

thathīn abasaras Maṇicūdayā julasām mūrchā lañāva cet dayāva mi-
 15 khā kañāva svataṁ. thva belas debalok samastam gol muñāva cona
 khanāva thana chu khava. āscaryya. debalok muñāva cona vala dhakam
 manas bhārapāva conam. thvanam li Marīci ṛśin dhāram. he rājarṣi.
 chalpolayā chu adbhut jula dhakam dhāva-gū nēnāva Maṇicūda rājān
 ājñā dayakaram. bho ṛśīvar. jin julasām anuttarabodhijñān thyana
 20 jiyu dhakam ciñtanā yānāva con dhakam. thvanam li Marīci ṛshi para-
 mabismay cāyāva ājñā dayakaram. bho Maṇicūda. chalpolayātā tiksṇa
 śastran prahār yāk-pani uparas chalpolā(yā) dveṣa-bhāb ma du lā.
 thvanam li Maṇicūda rājān ājñā dayakaram. jike | 37 A
 panike ji dveṣa-bhāb chunum ma du. thvapani jā ji kalyān mitra thukā.
 25 thathīn mitra rāyuvā rā khye dhakam kalpanā yānā juyā tā-kāl dato.
 ji dānapāramitān pūrṇa yānāva biva-pim thukā. thvapani uparas jin
 dveṣa-bhāb tayu rā. dveṣa-bhāb tayūva ma khu dhakam dhāva-gū
 nēnāva Marīci ṛśīvaraṇ dhāram. bho rājarṣi. chalpol sādhu sajjan
 dhāyā-hma chalpol khava. satvapräniyā uparas mahā karuṇātmā dhāyā-
 30 hma chalpol khava. bho rājarṣi. chalpolasen chu kāmanā yānāva thva
 duškar dān yānā dhakam dhāsyam li Maṇicūdan dhāram. he ṛśīvar. jin
 julasām thva śiromāni dān yānā-gū mebatā kāmanā ma khu. thvayā
 punyan jin anuttarasamyaksambodhijñān lānāva thva samsāras satva-
 prāṇi samastayātam uddhār yāya kāmanān jin thathīnā duškar karma
 35 yānā dhakam dhāva-gū nānāva Marīci ṛśinam dhāram. bho rājarṣi.
 chalpolasen thu-gūli jñān suyāke nēnā. gva-hmasen kana. chan gathye
 siyā dhakam dhāyāva thva rājarṣi Maṇicūdan julasām kṣaṇamātra

5 sāketa. 17 mārīci. 17 °jarṣi. 20 jyū. 20 mārīci. 22 sa°.
 27 su. 28 mārīci. 28 °jarṣi. 28 sarjan. 30, 35, 37 °jarṣi.
 33 °saṃmyak°. 35 mārīci.

sumukam bijyānāva ājñā dayakaram. jin julasām thaniyā dinas karuṇān samjukta yānāva bodhijñān bāṁchā yānāva thva śiromāpi dān biyā. thvateyā punyan ji manorath pūrṇa juya māl dhakam dhāram.

thvanam li thvate dhāyāva Maṇicūḍa rājāyā śarīras hnāpāyā dugam-
5 chi tej badhay juva-gū maṇik vaspolanaṁ utpatti juyāva valam.
38 B hnāpāyā thyam śarīr juyāva valam. thathimna belas thva prthibī-
maṇdalas khu-tā prakāraṇ kāmpamān julam. hnāpām komal bāyū caray
julam. thva daśadisāsam cat kāmva khane dayāva valam. candra sūry-
yayā tejam khane datam. ākāśas dumdubhi-bādyā thāva-gūli tāya da-
10 tam. hanam ākāśas bijyāk debalokapanisen julasām thathimna adbhut
svayāo bismay cāyāva cat kanak mi-khā kanāva hā hā hā dhakam
lāy buyāva halam. gva-hmasen tava-tava-ji na-svāk svān vā gācakā
varam. gva-hmasen tava-ji pāt-bastra holāva halam. gva-hmasen nānā
prakārayā bādyā thānāva halam. gva-hmasenam svānavā navaratnava
15 nāpa chyānāva thva Jambūdvipas sakabhanam puli tuk vā gācakāva
haran. thva belas thva debarṣi mahājan samastasenam svarggas ciṁ-
tanā yānām ciṁtanā yāya ma phayaka ratna-bṛṣṭi juva svayāva ati
āścaryya cāyāva dhanya dhanya dāna-punya khava dhakam praśamsā
yānāva conam. thvanam li Marici ṛṣīvaran julasām Maṇicūḍa rājāyā
20 śarīr hnāpāyā thyam con-guli svayāva khvāl cat kanakāva lā-hāt nipām
hājolapāva mahā utsāh yāsyam bimati yātam. he rājarṣi dhakam.
dhanya dhanya suniścit buddhi chalpolayā khava. satvaprāṇiyā uparas
mahā karuṇā dava-hma chalpol khava. thvaten chalpolasen anuttara-
bodhijñān lāya phaya mār dhakam āśirbād biyāva Marici ṛṣi na sal
38 A 25 paribāran li cakāva hanam Bha|babhūti ṛṣīvaraṇ paribāran li cakāva
hanam debarāj Indra-pramukham samasta debalokapanisen Maṇicūḍa
rājāyāta baradān biyāva thava āśramas li-hām bijyātam.

thvanam li Padmottara rājā Padmābati rāni thva-pramukham pari-
bār sahit samastasenam Maṇicūḍa rājāyā caraṇas bhok bhok puyāva mi-
30 khān khobi hāyakāva lā-hāt ni-pānam hājolapāva svar khā-khā tuca-
kāva samasta prakāraṇ bimati yātam. he prabhu bā-ju. jipani khanāva
karuṇādrṣṭin svasya bijyāya māl. bho bā-ju. jipani anāth yānāva nāth
ma dayakāva mahā duḥkha-kaṣṭ śokan-piḍā juyakāva bho prabhu
35 jipani uparas sudṛṣṭi tayāva jipanis nāpam Sāketa-nagaras bijyā nuyo
dhakam. bho prabhu bā-ju dhakam. thva rājyas gva klu-hnu chalpolasen
tol-tāva bijyātam va klu-hnu nisyam sukhayā bhāb dhāyā-gūli chunum
ma du. thvaten chalpolasen hnāpāyā thyam rājya bhog yānāva prajā-

lokayā pratipāl yāñam bijyā huni dhakam Padmottara rājān Padmā-
 batī rānin bimati yāk. thvapanisen khose khose bimati yāsyam li
 Maṇicūḍa rājān julasām atyamt karuñān pāpar juyāva chunum
 uttarā ma bisyam sumukam bijyātam. thathimna belas pye-hma pratyē-
 5 kabuddh Maṇicūḍayā thās bijyānāva ājñā dayakaram. bho mahārāj.
 dhanya dhanya. mahā uttam kāryya yāta. bho Maṇicūḍa. chalpol
 Sāketa-nagar vanāva hnā|pāyā thyam rājya bhog yānāva con huni. 39 B
 thathyam chalpol Sāketa-nagar ma bijyātasā chalporayā putra Pad-
 mottara chalpolayā strī Padmābatī samastaṁ biraharogan kayāva
 10 khvāk hi hloyāva mr̄tyu juyuva. bho Maṇicūḍa rājā. thvate kāranas
 Sāketa-nagaras bijyā huni dhakam ājñā dayakaram. thva pya-hma
 pratyekabuddhapanisen julasām Maṇicūḍa ādin samasta dakvam ākā-
 samārganam tha boyakāva kṣaṇamātran thva rājāyāta Sāketa-nagaras
 tayāva bilam. thva pya-hma bhagabānapani li-hām bijyātam. thvanam
 15 li Maṇicūḍa rājāyāta Padmottara ādin samastasenam simhāsanas bijyā-
 cakāva rājyābhisek bilam. thva-guli brttāmta-kha Duśprasaha rājān
 siyāva tatkāran caturāmgabalān li cakāva Maṇicūḍa rājāyā thās vayāva
 caranas bhok puyāva kṣamā phonam. Maṇicūḍa rājān julasām Duśpra-
 saha rājāyā aparādh dakvam kṣamā yānāva bilam. hanam jvane phakva
 20 dhan drabya biyāva belā biyāva chotam. thva belasam nisyam thva
 Jambū<dvī>pas sasya sa-hmānam pūrṇa juyāva subhiks juyāva valam.
 thva belas thva Jambū<dvī>pas lokapani samastayām ānamd jula
 dhakam śrī śrī śrī bhagabānan julasām thava pūrbajanmayā mahimā
 kha ājñā dayakāva bijyātam.
 25 he bhikṣupani. u-gūli samayas Maṇicūḍa rājām meba ma khu. jīm
 thukā. hanam u-gūli samayas Padmābatī dhāyā-hma meba ma khu.
 thva juram Yaśodharā debi thukā. hanam u-gū samaya|s Padmottara 39 A
 kumār meba ma khu. thva julam Rāhulabhadra bhikṣu thukā. va belas
 Brahmaratha nāma purohit julam meba ma khu. thva juram Sāriputra
 30 bhikṣu thukā. o belas Bhavabhūti ṛṣīvar julam meba ma khu. thva ju-
 lam Ānanda bhikṣu thukā. va belas Marici ṛṣi julam meba ma khu. thva
 julam Kāśyapa bhi<ksu> thukā. va belas Brahmadatta rājā julam meba
 ma khu. thva julam Śuddhodana rājā thukā. va belas Kāṁtimati rāni
 julam meba <ma> khu. thva julam Māyā debi thukā. va belas Du-
 35 prasaha rājā meba ma khu. thva julam Devadatta thukā. he bhikṣaba.
 bodhisatva juyāva con-panisenam thathim thathimna duškar karmma
 yāya mār dhakam śrī śrī śrī bhagabānanam ājñā dayakaram. he bhikṣu.

7, 8, 11, 13 sāketa-. 7 rāj. 16, 18 dupra°. 19 aparārdha. 21 sāsyā.
 25, 26, 28, 29, 30 su. 29 sālip°. 31 mārici. 34-35 dupra°. 37 °kara.

thva samsāras gva-hmasen thva-guli Maṇicūḍayā kathā-pustak coyiva
 gva-hmasenam̄ cokiva gva-hmasenam̄ kathā hlāyiva gva-hmasen hlākiva
 gva-hmasen hlākāva ṇaniva gva-hmasen ches dayakāva pūjā-bhāb
 yāñam̄ tayiva va-hma va-hmayā ches gva belasam̄ daridradebatān
 5 du svayiva ma khu. hanam̄ nabagrahadaibatānam̄ duḥkha biya phayiva
 ma khu. thva punyayā prabhāban caturbarg samṛpta (?) brddhi pari-
 pūrṇa juyāva ihalokasam̄mukh sampatti bhog yānāva amṛtakāras
 Sukhābatībhurbanas janma kāyāva amṛtapān bhog yānāva param
 ānandanam̄ cona vañe dayuva dhakam̄ śri śri śri Śākyasimha bhaga-
 10 bānanam̄ ājñā dayaku-gū dharmmayā kathā nēnāva sabhās coṇ Ānanda-
 pramukham̄ bhikṣu sakal sabhālok | thava thava āśramas li-hā vaña
 julam.

iti śri-Maṇicūḍābadānoddhṛtam̄ nepālibhāṣāyām̄ samāptam.

5 T: °debatānam̄. 6 samṛta. 7 °saṃsukh. 13 °odhṛta. 13 °bhāṣā.
 13 °tam̄.

TRANSLATION

TRANSLATION

Om! Homage to the Buddha! Homage to the doctrine! Homage to the congregation! Homage to the venerable lion of the Śākyā race!

Once, in ancient times, the Exalted One, the threefold venerable Śākyamuni, surrounded by his disciples and monks, held a gathering in the town of Śrāvasti in the middle of the pleasure gardens built by Anāthapindada, the householder, in the Jetavana woods. At that time the Exalted One, the venerable Śākyamuni, showed his miraculous power. When the Gods, the Daityas, the people etc. and all other living beings beheld his miraculous power, they lost (all) evil thoughts (and) (only) good thoughts arose (within them). Then the people who were gathered together with Bhikṣu Ānanda at their head were exceedingly astonished and, looking the Most Exalted One in the face, said, “Oh Exalted One! Oh Guru! We have (just) seen your miraculous power and are (now) exceedingly astonished!” When he had heard the words of these monks, the Most Exalted One spoke, saying, “Oh monks! Why are you astonished? You should not be astonished. My miraculous power is of this nature. Of what nature? In order to attain the highest knowledge, the threefold venerable Tathāgatas gain for themselves the equipment of the knowledge of enlightenment, so hard to attain even for three ages of the world. Oh monks! Today, in order to equip myself with the knowledge of enlightenment I, (too), have performed an exceedingly difficult task. Oh monks! I wish (now) to relate to you a story about these tasks, which are so difficult to perform. Heed my words attentively!” Thus spoke the venerable Śākyā-Lion to Bhikṣu Ānanda.

2 B

““Oh Bhikṣu Ānanda! Once, in ancient times, there was a city by name Sāketa. What was this city like? It was liberally provided with food; famine had never been heard of (there). Furthermore, it was rich in the products¹ of the fields and of the dairy (and was) inhabited by² innumerable people. And there were no evil people such as murderers, thieves, assassins (?), robbers, etc., and there was a great abundance

¹ T.: *Scheune, Vorrat.*

² Literally, “full”.

of animals such as cows, buffaloes, goats, etc. In this rich city of Sāketa there reigned over the people a king by name Brahmadatta¹, upright and wise, as one may rule over one's own son according to one's own judgement. This king had a (legally) married queen by name Kāntimati. What was this Queen like? She was exceedingly beautiful, a young woman of (only) sixteen years of age. The entire populace held her² dear. After the two, this Queen and the King, had repeatedly³ enjoyed the pleasures of love and played love games, the Queen became pregnant one day. Then there arose in the heart of the Queen the intention of doing good.

"Ah, remarkable! How wretched I am! Were I, now that I am so wretched, to pile up numerous (pieces of) gold, to sit down before the gold and to give away all this gold to the monks, the monks' pupils, the Brahmans and the beggars, the pains in my womb would surely pass away." So thinking, she said to her husband, "Oh Lord (and) Master! I have a great desire to distribute money today among the Brahmans, the monks, the monks' pupils and the beggars". When the King heard the Queen's words, he let a pile of gold be heaped up (in front of her). The Queen sat down upon the pile of gold and distributed gifts among the monks, the Brahmans and the beggars. Thereupon she felt light, due to the miraculous power of giving, as if she were no longer pregnant. Instantly the pains in her womb passed away.

(Later, however,) her womb again became heavy. Then the thought occurred to the Queen, "Ah, remarkable! How wretched I am! If (only) I were to have a golden throne placed in front of the royal palace and were to sit upon this throne and, when all (our) subjects have gathered around, explain the doctrine and give instruction, this body (of mine) would surely become somewhat lighter." So thinking, she implored the King, saying, "Oh Lord (and) King! Today a thought has occurred to me, oh husband! What that thought is? I have a desire to place a golden throne before our royal palace, to sit upon this throne, and to instruct all our subjects in the doctrine. Grant me permission to let this be done."

3 B When the King had heard the words of (his) wife, the Queen, he was (greatly) astonished and summoned an astrologer. "Oh knower of Fate! Why, for what reason, has the Queen spoken such words?" The astrologer, having listened to the King's question, said, "Oh King! The

¹ In Kṣemendra's *Bodhisattvāvadānakalpalatā* (*Maṇicūḍāv.*, Verse 5), the same king is named Hemacūḍa, which is probably more correct.

² Literally, "this Queen".

³ The twice written *yāyām* must be regarded as having iterative or intensifying value due to the reduplication.

reason (for this) is none other than this: Such a religious attitude¹ has been (awakened) in the Queen by the miraculous power of the child resting within her womb. You should not be troubled (by it)."

The King harkened to the words of the astrologer, his heart was gladdened (and he) placed, as the Queen had directed, a golden throne in readiness before the royal palace and (sent) the royal servants to ring bells throughout the (entire) city of Sāketa, along all the main roads, in all the little towns and at all cross-roads (in his country) and let it be proclaimed aloud, "Oh subjects! Today Queen Kāntimati will explain the doctrine and give instruction (in it). Let all who wish to listen to this instruction come and gather in the neighbourhood of the royal palace." Thus he let it be proclaimed. When they had heard the words of the royal servants², all the subjects became eager to listen to the instruction in the doctrine to the best of their ability and they gathered near the throne (erected) before the royal palace. Queen Kāntimati, who had adorned herself with ornaments to the best of her ability, attired herself in a gown of brocade and (embroidered) cloth of gold and arrayed herself in jewelry with rubies, then advanced with quick (steps) from the royal palace illuminating the (entire) gathering with the glory of her body; she circumambulated that throne and (then) sat upon it. When the illustrious Queen saw great, important people and so on gathered (around her), she rejoiced in her heart and remained silent for a while. Then, due to the miraculous power of the Bodhisattva within her body, there came into her head a verse that she had previously neither heard nor learnt. (This) verse she (now) recited. "Oh (my) subjects! Whosoever (of you) makes a vow, he shall rejoice. Freed from the ten harmful evils, he may thereby gain the ten beneficial merits!" As she spoke, she imparted instruction in the doctrine in many ways to her subjects. Then (all the) pains in her womb departed from Queen Kāntimati, and she became light (of body) as if she were in no wise pregnant. When she had distributed gifts in countless numbers in this way and her desire was stilled, the fruit of the Queen's womb grew and, after nine to ten moons had become full, she was delivered of an exceedingly beautiful son. What was this boy like? He was exceedingly beautiful and perfect and bore all the auspicious (birth)marks. From the crown of his head there sprang a jewel that let the glory of a thousand merits shine forth from the head of the boy and which was unusually

3 A

¹ *dharmaçelanā*.

² In the text, the genitive plural *rājapuruṣapanis* might have been expected instead of the genitive singular *rājapuruṣayā*.

lovely. The ray from this precious stone resembled the rays of the sun:

4 B its beam¹ illuminated the entire² royal palace. In that night³ this ray of light broke out of the royal palace and illuminated, as the moonlight (which) shines forth, the entire² city of Sāketa. When the people living in this city now saw this blaze of light shine out, they cried aloud to one another that the sun was (now) risen, that day had dawned. Furthermore, by virtue of this ray from the precious stone, it became warm where it had (previously) been cold and cool as soon as it fell upon the places where it had (previously) been hot. And wherever this ray shone, there famine and so on and plague disappeared. And whosoever bathed this precious stone (in water) and drank the water, he was freed from poison. And as dew-drops⁴ settle gently upon a garden, so the glory of this precious stone (and) its glow sank down: when the light played upon a heap of iron, the whole heap of iron became gold.

As soon as the child had been born, (all) cried, "A boy! A boy!" The water with which the jewel upon the brow of the boy had been bathed was poured amidst loud shouts of joy into an iron vessel—then the entire iron vessel was transformed to gold. All this gold was now distributed as gifts to the disciples and the monks. Then, as soon as this child had been born, the Gods (came down) the Path of Heaven: some waved banners, some bore flags, some played upon the drum (or upon) musical instruments, others again let a rain of lotus flowers, blue lotuses, coral-tree flowers and other sweet-smelling blossoms rain down, some shaded (the boy) with a hundred golden parasols set with the nine

4 A jewels, some fanned (him) with bejewelled (fans?) and others again with chowries. At that time there was everywhere in the city great joy and astonishment. Then, after the birth- and other ceremonies had been performed upon the boy, the ceremony of name-giving was commenced. Then the King said, "Oh (family-)priest! Oh Ministers! You shall bestow a suitable name upon this boy!" Thus he spoke, and when he had heard these words, Subāhu, a minister, spoke saying, "Oh great King! Because a precious stone has sprung from the head of the boy, let his name be Maṇicūḍa⁵!" Thus he spoke, (and) since it was suitable, he was called by this name and (by this name) he was known.

Thereupon this Prince Maṇicūḍa grew bigger every day. And he

¹ Literally, "the ray of such a precious stone".

² Literally, "in every direction".

³ Literally, "in the night of that day".

⁴ *lamkha-phuṭi* literally, "drops of water".

⁵ Which means "Having a jewelled crown of the head".

learnt all the sciences, (such as for example) the art of writing, the science of grammar, recitation of the texts¹ and the fine arts. And this Prince was so exceedingly virtuous² that, as soon as he saw others, he was full of sympathy, full of compassion for the people. His knowledge of enlightenment took delight in the distribution of beneficial gifts. And there was nothing in the mind of the Prince that he did not wish to donate. He desired rather to carry his giving to the uttermost limits³: he desired to give away the very clothes⁴ from his back. Whosoever wished for something, his wish was fulfilled. After some time had passed, King Brahmadatta, who had grown old, was one day no longer able to bear the burden of his kingdom (and) let his son, Prince Mañicūḍa, ascend the throne and himself retired, after consecrating (him) King, to a wood (inhabited by) ascetics. From this day onwards (the Prince) was known by the name of King Mañicūḍa. Reigning with justice over his people and distributing meritorious gifts, this King Mañicūḍa now enjoyed his reign, oh monks.”” Thus spoke the Most Exalted One.

5 B

““Now King Mañicūḍa possessed an elephant named Bhadragiri which was as dear to him as his own life. Furthermore, he possessed a horse that could place a distance⁵ of a hundred leagues behind it in one day. There was then once⁶ in one of the mountains of the Himālayas a cave. In this cave a mighty Ṛṣi⁷ named Bhavabhūti of the Bhārgava race practiced his yoga. One day this mighty Ṛṣi emerged from this cave and began to look towards the valley⁸ below the mountain in the Himālayas. What was this mountain valley like? The rays of the sun were quite unable to burn down, being obscured by many sorts of trees. In this exceedingly cool (?) valley there was a lotus pool and in this lotus pool there bloomed a thousand-petalled lotus. (And) from the chalice of this lotus a maiden perfect in every limb looked forth. What was this maiden like? (She) was like an incarnation of Laks̄mi, (had) eyes beautiful as the petals of the lotus and bore the thirty-two (auspicious) signs. When the mighty Ṛṣi named Bhavabhūti saw this maiden, whose glory

¹ That is to say, of the śāstras.

² In the text, *pūṇyatmā*.

³ Literally, “had the desire to give so that nothing remained”.

⁴ Or “pieces of jewelry”?

⁵ Literally, “earth”.

⁶ In the text, *cha-hnuyā dinas*, “one day”.

⁷ Ṛṣīśvar.

⁸ The passage following *jolam — joranaṁ dhikihinam* — I am unfortunately unable to explain. It may be a corruption.

5 A radiated (nothing less) as only the moon shines, he felt joy and astonishment, stepped reverentially down to the lotus pool, lifted up the wondrously beautiful maiden looking forth from the lotus, wrapped her in the leaf of the lotus, lifted her lovingly¹ out of the pool and bore her away into his hermitage. Thereupon she became in due order² bigger for every day. Because she had sprung from a lotus, the mighty Ṛṣi now gave her the name of Padmāvatī³; he regarded her as his adoptive daughter⁴ and cared for her.

When she was sixteen years of age, she had grown into a (nubile) young woman. At this time the mighty Ṛṣi Bhavabhūti⁵ took this wondrously beautiful maiden with him, set off for the city of Śāketa, went to King Maṇicūḍa and greeted the King with a blessing, and implored him (as follows), “Oh great King! In order to give you in marriage this wondrously beautiful maiden, who is worthy of you, I have brought this maiden here. (For) this maiden is endowed⁶ with beauty, youth and all the merits. I have therefore brought her, since I thought that she would be worthy of you. Make the maiden your principal consort and marry her after completing a sacrificial rite. Oh great King! I wish to ask you nothing else but that this maiden may be given to you. Only one (service)

6 B may you render me (for this), (namely) to make a sacrifice.” Thus he spoke, and after King Maṇicūḍa had heard the words of the mighty Ṛṣi, he replied, “Oh mighty Ṛṣi! A meritorious action performed by another does not benefit oneself; only that which one performs oneself is of benefit to oneself. Oh mighty Ṛṣi! Taking compassion on me, you have nevertheless come here in order to give me this maiden. (This) is great compassion. I shall perform the sacrifice for you and shall assuredly bestow upon you the merit accruing from this sacrifice.” When he heard the King’s words, the mighty Ṛṣi rejoiced in his heart and said, “So be it!”, took his adoptive daughter Padmāvatī by the hand, gave her to King Maṇicūḍa in marriage and thereupon returned to his hermitage. King Maṇicūḍa, whose royal dignity and power had (gradually)

¹ In the text, *matpanā-bhāb* is certainly corrupt, perhaps from *matenā bhāv*, as T. remarked (*ma-tēnā bhava?*).

² *katham thyam*, “in due course” (Jørgensen, *Dictionary*, subsequently referred to as JD.).

³ Approximately “lotus like”.

⁴ *dharmaputri*, “daughter by the law”.

⁵ The subject (*r̥siśvar Bhavabhūti*) is repeated in the same sentence. Repetition of the subject is a phenomenon frequently met with in this text.

⁶ Literally, “full”.

grown, then set her as principal consort¹ over the queens² in the women's apartments.

Now King Mañicūḍa enjoyed the pleasures of love with Queen Padmāvatī and they played (many) erotic (games). While they repeatedly played (their) love games in this manner, Queen Padmāvatī became pregnant one day. When, in the natural course of things, nine or ten moons had passed³, she was delivered of a boy. What was this boy like? He was of wondrous beauty, like Kāmadeva. After seeing that such a boy had been born and after the birth- and other ceremonies had been performed, they gave him the name of Prince Padmottara.

Thereupon, once when the day of the full moon was approaching and the women of the royal household, the Prince, the Ministers and all the people were eagerly bent on taking the *suklāṣṭami*⁴-vow, King Mañicūḍa, because he wished to liberate all living beings, let bells be rung in the city of Sāketa and let (the following) be proclaimed, "Oh subjects! (You) who inhabit this city! The King (hereby) decrees to you: Gather without delay at the place known as Maṇḍalabāt, outside this city." Thus the royal servants proclaimed everywhere, (and) the people that heard these words of the royal servants gathered immediately at the place known as Maṇḍalabāt. Then, when he had learnt that all (his) subjects, under the leadership of their dignitaries, were gathered (there), King Mañicūḍa showed his sovereign power and dignity, let himself be borne on a throne to Maṇḍalabāt, looked into the eyes of the people and spoke, saying, "Oh subjects! In order to ward off (all) fear in this world and the next, you should be zealous in the execution of the meritorious action of giving and of the vow of fasting⁵; by virtue of this merit you will become rich and attain a mansion in Heaven." Thus he instructed his subjects in the doctrine in divers ways, (then) rose from his throne and returned to the city.

Then, in order to behold the might of this King Mañicūḍa, came the Kings of the Four Quarters of the World, the four Guardians of the World, Dhṛtarāṣṭra, Virūḍhaka, Virūpākṣa and Vaiśravaṇa. They now arrived at the city of King Mañicūḍa. When they had arrived at the city, these four Guardians of the World were (suddenly) unable to

¹ *jyeṣṭha-hma rāṇī*, "the senior queen".

² One would have expected to find *rāṇipaniṣ* (genitive plural) here instead of *rāṇiyā* (genitive singular).

³ Literally, "become full".

⁴ The eighth day after the new moon.

⁵ *upoṣatha-brat*.

6 A

7 B

advance (any further) towards the city. Then the four Guardians of the World became uneasy in (their) minds and said, looking down from the Path of Heaven, "How strange! How astounding! The way has been barred to us! Because of the miraculous power of this King Maṇicūḍa, verily, we are unable to approach any nearer¹ to the city." Astonished, they turned back from there, made their way to the council of Indra, the King of the Gods in the Kingdom of Heaven named Trāyastrīṁśā², and related the whole occurrence to the King of the Gods, saying, "Oh King of the Gods! Listen graciously to our words! We, the four Guardians of the World, have now wandered over numerous mountains and through numerous lands³. As, (however), we were unable to traverse a certain (?) little town by the name of Sāketa, we have returned from there. Oh King of the Gods! The whole populace of that city of Sāketa, the Prince, the Ministers, the army of soldiers and, at the head of them all, King Maṇicūḍa, rejoice so greatly in the command (*dharma*) of giving and in constantly keeping the vows of fasting that they will force their way into Heaven by virtue of this power. They will surely occupy Amarāvati⁴

7 A and cast all the Gods out (from there)." When Indra had heard the words of these four Guardians of the World he felt great joy⁵ and astonishment, looked the Gods in the face and said, "Oh Gods! This King Maṇicūḍa is exceedingly devout, for the sake of (all) living creatures he develops the thought of compassion and donates many gifts. He also causes (his own) people to donate gifts. By virtue of the power of these gifts, donated with a generous, devout and compassionate heart, this Maṇicūḍa will undoubtedly (be able to) occupy Amarāvati and drag me down from this Indra-throne and enjoy rule over Amarāvati." Thus spoke Indra to (these) Gods.

As soon as he had spoken these words, a shining light blazed out amidst this gathering of Gods. When this light blazed forth, Indra, the King of the Gods, summoned the three and thirty fold ten thousand Gods and said (to them), "Oh Gods! None of you may (now) rise and depart (from here). Today some obstacle will arise. (For) suddenly a light has shone forth amidst our gathering of Gods. From whom did this light emanate? From whom did it come?" Thus he spoke. No one was able to reply that it had happened in this manner or in that manner.

¹ The text has here an incomprehensible *hācāñmagāyā*.

² The number of the Gods, thirty-three, has obviously been misunderstood here.

³ *lok*, "peoples".

⁴ The residential city of the Gods.

⁵ The correctness of the word *harṣ* here is most dubious.

Then the four-faced Brahmā¹ suddenly joined the gathering of the Gods. The four-faced Brahmā, the Lord of all the World, now summoned Indra, the King of the Gods, and said, "Oh Kauśika! Have you not seen? For the sake of (all) living beings King Maṇicūḍa is providing himself with the equipment of the knowledge of enlightenment and is preparing to ascend (hither), to Heaven. Oh Indra! For this reason it would therefore be wise (if we) were to associate with this King." When he had spoken thus, Brahmā vanished from the midst of the assembly and the King of the Gods, when he had heard Brahmā's words, was exceedingly astonished.

8 B

That night King Maṇicūḍa thought, "Now I must make the sacrifice that the mighty Ṛṣi named Bhavabhūti has spoken of." So thinking, when the night was over and dawn had come, he sent a messenger to his priest, a Brahman from the Sāndilya race, and let him be fetched and said (to him), "Oh teacher, I desire to make the sacrifice known as 'Boundless' (*nirargala*). Every constituent that is required is to be fetched." When he had heard these words, the priest said, "Oh King! This is a good action you have thought of." Thus spoke the priest. Then the King summoned his Ministers and said, "Oh Ministers! I have decided to make the sacrifice known as 'Boundless'. You shall prepare whatever constituents are necessary for the sacrifice. Then the Ministers, as soon as they had heard the King's words, prepared the constituents of the sacrifice.

On the following day five Brahmans came to King Maṇicūḍa and laid petitions before him. The first Brahman said, "Oh King! I have come in order to request something of you. What is this thing? I have a daughter (and) I am now about to give away the hand of this daughter in marriage. (However), I am very poor; in (my) house there is a complete lack of money. I have therefore come in order to beg you for some money so that I may celebrate her wedding. May you be gracious (to me)." Thus the first spoke. Then the second Brahman said, "Oh King! I am very poor (and) inflicted with disease. I have come in order to beg money of you so that I may pay for the bottle (?) of medicine so that I may be cured of this disease. May you be gracious (to me)." Then the third Brahman said, "Oh King! I have an only son. A rich man has robbed (me) of this son. I have come to beg you for some money so that I may (be able) to recover this son. May you be gracious (to me)." Then the fourth Brahman spoke. "Oh King! I possess a faithful wife, devoted to the

8 A

¹ The probably corrupt *cha-hma bhr̥ṣṭi* in the manuscript cannot be interpreted.

doctrine (*dharma*). This wife has been stolen (from me) by a robber and sold. I have come to you to beg for some money so that I may (be able to) recover this wife. May you be gracious (to me)." Then the fifth Brahman spoke also. "Oh King! I am (already) old. (My) five senses are weak; I am no (longer) capable of earning my own living. I have therefore come to beg for some money so that I may save (my) life. May you be gracious (to me)." When King Maṇicūḍa had heard the words of these five Brahmans¹, he wept; he felt (great) compassion, felt

- 9 B** miserable and stammered and poured forth tears. Seeing this, the Brahmans became confused and said to the King, "Oh King! Why are you weeping? Are you weeping perhaps because you fear that all (your) money might be spent because we have come to beseech money of you?" When King Maṇicūḍa had heard the words of the Brahmans, he spoke, saying, "Oh Brahmans! I was in despair and wept because I thought that, were I to see other such unfortunate beings as (you), and were (other) beggars and ascetics to beg of me, they would, were I without compassion and unable to gratify (their wishes), return empty-handed. And yet it is my desire, oh Brahmans, to be a benefactor to all who beg of me. Therefore you may take (with you) all the money and all the treasures in my house! Take them!" Thus he spoke, (and) the Brahmans (who) heard these words rejoiced in (their) hearts and were greatly astonished. King Maṇicūḍa was then very beneficent to them, giving them twice as much money as they had asked for.

Then the Ministers² and the priest gathered together, let a sacrificial hall be erected in the city of Sāketa in accordance with the principles laid down in the manuals (*sāstra*) and conforming to (all) the directions and (there) prepared the constituents for the sacrifice. Victuals, drink, gold³, silver, precious metal⁴, musk, camphor, horses, elephants, chariots, seats, cloth, clothes and jewelry: all (this) they prepared, and then they went to the King and said (humbly), "Oh King! In accordance with

- 9 A** your commands (we) have (now) prepared all the constituents for the sacrifice. Oh King! Ascetics of various sorts, disciples, Brahmans, monks and Saṃnyāsins have now gathered in the hall of sacrifice. Furthermore beggars, the suffering, the poor and the wretched have also come in order to beg money (of you)." When King Maṇicūḍa had heard

¹ One would have expected to find the genitive plural *brāhmaṇapanis* instead of the genitive singular *brāhmaṇayā* used in the text.

² The manuscript has *māntri* instead of the more exact *māntripani*.

³ *lu.* ⁴ *hiranya.*

these words of the Ministers, he sent out messengers to various kings, above all to King Duṣprasaha¹, the ruler of Ayodhyā, and to King Maṇḍalin, and invited them (to take part in the sacrifice). Then came all the dignitaries² with King Duṣprasaha at their head. And furthermore there came numerous kings with King Maṇḍalin at their head. When King Maṇicūḍa learnt that these kings had arrived, he went himself to bid them welcome; he exchanged various speeches with them, gave them tokens of his respect and led them to (his) palace. Behind the kings the dignitaries followed in a great crowd.

When the time had come to make the sacrifice, King Maṇicūḍa, (already) impatient to enter the hall of sacrifice, went together with the ladies of the royal household, the Prince, the Ministers and a troop of soldiers, to that place by the hall of sacrifice where a throne had been made (ready), sat down upon the throne, looked the nobles in the face and spoke, saying, "Oh Nobles! May you renounce the ten harmful evils and perform the ten beneficial (actions). (This day) I wish to make the sacrifice 'Boundless.' Give this sacrifice your close attention. Have 10 B compassion on me (and) let this work succeed. Should this work be successful, you may take as many gifts as you require." Having spoken thus, King Maṇicūḍa, together with Queen Padmāvatī, entered the hall of sacrifice, opened the door of the treasure chamber—permitting entry to everyone—and commenced the sacrifice. The priest named Brahmaratha then performed the sacrifice in accordance with the principles laid down in the manuals (*sāstra*). The female servants, the servants and the grooms also rejoiced over this sacrifice, in which no living creature was slain; all took part in the sacrifice to the best of their ability and knowledge. And to all who had come as guests as many gifts were presented as they desired.

Then, after the passage of twenty days, Indra, residing in the city of Amarāvatī, became alarmed when, on the twenty-first day at the hour of sunrise, he learnt (of the event). In order to test the mind of King Maṇicūḍa, he descended from Amarāvatī, relinquished his own form, assumed the appearance of a Rakṣas and, after making a great oblation, entered a burning brazier. Then his body, the light (of which) outshone that of the fiercely burning fire, made (the fire) burn still brighter. The heat grew thirtyfold, (and Indra) opened (his) red eyes, bunched the fists of both hands, showed his awesome face, bit his lip with his teeth, put

¹ That is to say, "irresistible".

² T comments, wrongly, *eine grosse Schaar*.

- 10 A** (his) tongue far out and laughed aloud; a Rakṣas of exceedingly frightful appearance rose up from the sacrificial brazier.

When the nobles (who) were watching the sacrifice now saw a Rakṣas of such frightful appearance arise from the sacrifice, they feared as much as it is possible (for a man to fear) and fled in (all) ten directions. Then the Rakṣas clapped his hands, opened his eyes gently, as though full of compassion, looked King Maṇicūḍa in the face and said, “Oh generous King! As I have heard it said that you are most generous, a great giver and pious, I have come from a far country in order to crave a boon of you for this sacrifice. Oh merciful one! I am tormented by hunger and thirst. I have eaten nothing, for twelve (long) years I have seen no nourishment up to this day. It is as if I were dying of hunger and thirst. Oh King! You see me (here)—have therefore compassion on me and save me. Oh Giver! I suffer such great torment! Give me something to eat immediately!” Thus he cried while stamping on the floor in the middle of the sacrificial (place). When King Maṇicūḍa heard what the Rakṣas had said, he felt great compassion, looked the Rakṣas in the face and said, “Oh Yakṣa¹! Have no anxiety (and) fear not! This day I shall grant you your wishes (in everything) whatever you wish to eat.” Thus speak-

- 11 B** ing, he summoned the royal servants and said to them, “Oh servants! Gratify this Rakṣas immediately with whatever he may desire to eat and drink!” Thus he said, and when they had heard these words the royal servants forthwith cooked a meal of one hundred and twenty *pha*² of rice, adding to it pleasant herbs of many kinds (and) cooked vegetables, and piled (it) up before the Rakṣas. Now when the Rakṣas saw this meal, which would have been fit for kings, he was by no means satisfied, as a tiger is not satisfied if green grass is placed before it, (and) said, “Oh Lord (and) King! I am not satisfied with the meal that has (here) been prepared. I will not eat (this) food!” When the King heard these words of the Rakṣas, he went (forward) to the Rakṣas and replied, “Oh Yakṣa! Will you not eat such divine food?” Thus he spoke (and continued), “What food do you then desire?” The Rakṣas, after hearing the King’s words, replied, “Harken, oh King! A Rakṣas does not desire (such) food³. What (does he then desire)? The flesh and blood of a newly killed (animal)—only such fresh flesh will I eat. Verily, therefore, (let such) fresh flesh be brought as food. I hunger for food, thirst for drink. Satisfy

¹ The manuscript confuses the concepts *Rakṣas* and *Yakṣa*.

² A measure.

³ *ann*, vegetable foodstuff consisting mainly of boiled rice.

me speedily with warm flesh and warm blood! Oh Prince! If you are (in truth) generous, satisfy me now. If you are not, and if your words were mere deception, then dismiss me. Then I must go.” 11 A

When the Rakṣas had spoken thus and King Maṇicūḍa had heard his words, compassion arose in the King’s heart and he thought to himself, “Oh (how) miserable, how miserable I have become! How am I to act now? What am I now to reply? Where is there fresh flesh without taking the life of another (living being)? I do not wish to perform any deed of violence¹. No, it must not be so. In order to attain perfection of giving², I would (rather) sacrifice all the flesh and blood of this, my (own) body to the Rakṣas.” Thus he reflected. Then Indra in the guise of the Rakṣas spoke, saying, “Oh Prince! What are you sitting there thinking? I am hungry! It is meaningless to hesitate here.” Then the King spoke, “Oh Rakṣas! It will be impossible (for me) to give (you) the food (you) have mentioned. Why (will it be impossible)? There is no fresh flesh without destroying the life of another (living being). (And) I absolutely do not wish violence to be done even to one single living creature. What am I then to do?” Thus he spoke and was in exceedingly great despair. As, at this time a tempestuous battle broke out between the Gods and the Daityas and great numbers (of them) fell, (he let) the dead be dismembered and placed them before the Rakṣas. The Rakṣas said, as soon as he saw this, “Oh King! (surely) you are jesting with me? I do not eat the flesh of a dead (man). I require the flesh and blood of a creature killed before me—while I may watch. Oh King! Why do you hesitate? 12 B Because of the torments of my hunger and thirst I am about to quit this life.” Thus he spoke, (and) when the King heard these words, (these thoughts) occurred to him, “What am I now to do? As long as the Rakṣas does not (obtain) fresh flesh to eat, he will not be able to be happy. I will therefore carve³ the flesh and blood of this, my (own) body.” Thus he reflected for a while. Seeing this, the Rakṣas said, “Oh King! Because I am so hungry, I have come to crave a boon of you for this sacrifice. You have promised that you would give me whatever food I wished. What are you now sitting and reflecting upon? If your promise holds good, act as it is necessary to do and give (me) fresh flesh. You shall not hesitate! Tormented by this hunger, I shall soon die; give therefore speedily before I am dead!” Thus he spoke, and King Maṇicūḍa, upon

¹ *himṣā-karma*.

² *dāna-pāramitā*.

³ Literally, “cut up and give”.

hearing these hostile words from the Rakṣas, set his heart upon the true knowledge of enlightenment and thought, "This life lasts but a moment. This body is full of (unclean) matter¹: mucus, spittle, urine, excrement and blood. (Nevertheless) through this unclean body I shall participate in the true knowledge of enlightenment." Thus he thought, felt great compassion for the Rakṣas, took courage as best he could and then said comfortingly to the Rakṣas, "Oh Guhyaka²! Be not anxious and do not lose hope! Eat of the flesh that appeases your wishes. Drink here what

- 12 A** blood there is in my body and that gives you satisfaction and eat (all) the flesh. I will this day regale you with my own flesh and blood. Do not stop until you are satisfied. I have met such a good friend today. My heart has long wished to meet such a good friend as you. By providence I have met him today. By virtue of my giving I shall today reach the other shore, I shall pay homage to all the Buddhas. I shall today cut up all the flesh upon my body into small pieces and give them to you. Be not impatient if there is a slight delay. They will rejoice today, the Gods, the Daityas and the Gandharvas, when they see me bestowing my gift. For the sake of (all) living creatures and because I crave the knowledge of enlightenment, I shall this day leave my body. Today I shall lay the feet of mine enemies upon my head and delight mine enemies." Thus he spoke in divers ways and (slowly) prepared himself. At this time the earth quaked as boats are tossed upon a (stormy) sea when a gale (comes roaring) over the surface of the earth. And all who stood upon the Path of Heaven, the Gods, the Dānavas, and the Gandharvas were greatly astonished when they heard that King Maṇicūḍa was about to make a great, a wonderful gift.

- Then the King summoned slaughterers who understood the assaying of blood and said, "Come hither, slaughterers, come hither. Make there, **18 B** where there is a superfluity of blood, a wound in my body and draw off the blood. This Rakṣas has not seen food or drink for a long time. Pour blood into his mouth. Let him drink the blood that gives (him) satisfaction and let (him) eat flesh. And wherever you see flesh, there cut away the flesh and give (it to him) to eat." Thus he spoke and the slaughterers who heard this command felt great compassion and became exceedingly sad and, tears pouring from their eyes, they folded their hands and bowed down to the two feet of the King and said (humbly), "Oh Lord (and) King! You should not give such a command. Forgive

¹ JD., "matter, pus"; T: *Gehirn*.

² Cf. note 1, page 70.

us, we are unable to carry out such a deed. We will not make wounds in the body of the King. Oh Lord! If wounds are made in this body, which is so compassionate, from which (so) many virtues spring, we, together with our knives, shall descend into Hell." Thus they spoke and fled. Then King Mañicūḍa, skilled in the forty-six practical arts¹, took an exceedingly sharp knife and prepared to cut into his own body. Then the priest Brahmaratha spoke, and also Queen Padmāvatī, Prince Padmottara, the female companions from the women's quarters and the dignitaries shed tears when they saw that King Mañicūḍa was about to cut (into his own flesh) of his own free will. They looked with gloomy faces as if they were exceedingly troubled, bent down to the two feet of the King and said (humbly), "Oh Lord (and) Master! You should not do such a thing. This Rakṣas came (merely) in order to upset the sacrifice." Thus they spoke (and then they added), "Therefore, oh Lord, you must not commence this work. You must not, oh Lord, leave Queen Padmāvatī and Prince Padmottara. We are defenceless if you are no (longer alive). You must not deprive (us), who implore you, of hope. If you, oh Lord, give up your life in this fashion, we shall all step into (this) burning brazier and give up our lives. Oh Lord (and) Master! If you, who have regarded and protected the people as your own son, if you are no (more alive), what will happen to this people? They will experience great suffering. And, with Padmāvatī at their head, all the ladies of the royal household will follow², if you are no (more alive). You must therefore not offer this Rakṣas the enjoyment of human (flesh)."

When he had heard the speech of the Ministers, the priest etc., the King, the Bodhisattva, spoke, saying, "My dear one! Oh Padmāvatī! It is useless for you to sit (here) before me and weep, be sad, lament and pray. Oh Padmāvatī! The things that we hold dear in this world do not last for ever. One day will come the parting from whatever may have been dear or repugnant (to us) and we must leave (it). Therefore you should not destroy (my) work by weeping and lamentation and by (wishing) to prevent me from attaining perfection in giving so that I may win the highest and true knowledge of enlightenment. Oh servants! Without giving, no knowledge of enlightenment will be won. Without surrendering one's flesh and blood, one cannot reach the other shore of the river of giving³. Therefore do not deter me from my giving!" Thus

¹ *caturgaṇṭikalān samyukta juva-hma*, "equipped with the forty-six skills".

² That is to say, go to their deaths. *lokam*, after *antapuras*, is to be understood as a class-word.

³ That is to say, attain perfection of giving.

he spoke, full of zeal, (but still) giving comfort to Padmāvatī and the other people. Himself, he then cut with the knife into his body, thought loving thoughts (about) the Rakṣas, and said with gentle words, “Oh Rakṣas! Come hither to me. I give you (here) a gift: fulfilling my wish, you shall (now) eat of my flesh and (drink of) my blood until you are satisfied.” Thus he spoke, and, when he heard these words of the King, Indra, disguised as the Rakṣas, cupped his hands to his mouth and licked up the blood (that) was in the body of King Maṇicūḍa. When the dignitaries and the others now saw that a stream of blood flowed out from the body of the Bodhisattva and into the mouth of the Rakṣas¹, they set up a lamentation and wept, saying, “Alas! Alas! This Rakṣas is consuming the King.” The King, however, noticed clearly that the stream of blood was growing slowly smaller and took courage.

Then, because he wished to test whether the King’s concentration² would succeed or fail, Indra, in the guise of the Rakṣas, spoke to the

- 14 A** King, saying, “Oh wise King! Was your spirit not alarmed when you let me drink your blood?” Then the Bodhisattva, the King, replied after he had heard the words of the Rakṣas, saying, “Oh Rakṣas! My spirit was in no wise alarmed by the (thought) that (you) were drinking my blood. On the contrary, I was apprehensive, when the stream of blood grew smaller, lest you, who were so thirsty, should not be appeased.” Thus he spoke, and when Indra, the King of the Gods, heard these words, he was greatly astonished: when he had drunk the blood a little while and had glanced at his own body, he said to King Maṇicūḍa, “Oh Prince! After drinking of your blood, my thirst is quenched. I have now drunk blood enough. However, I am hungry³. I desire to eat flesh. Give me (now) flesh!” When he heard the Rakṣas’ words, King Maṇicūḍa rejoiced greatly, hastily stemmed the stream of blood, took an exceedingly sharp knife, took pity on the Rakṣas and cut everywhere fat was to be seen pieces of flesh from his body and handed them to the Rakṣas. The disguised Indra (however) took the flesh of the King, piled it up in his mouth, distended his cheeks and ate comfortably and slowly, as if he would never again eat or as if he had never eaten before in this manner. The more flesh the Rakṣas ate, the thinner became the body of the King, (yet) the King gave to this wretch ever more flesh, although
- 15 B** he suffered greatly in this manner, and satisfied (the desires of the Ra-

¹ *rākṣasayā hmūtus juva*, “and was in the mouth of the Rakṣas”.

² Literally, “whether to the King would be concentration or not”.

³ I cannot explain *malam*; T has no comment either, he merely places a question-mark under the word.

kṣas). Then the Rakṣas thought to himself, “Although it causes him such pain, this King nevertheless gratifies me and expresses feelings of love for me.” When the King had cut the last flesh from his body into small pieces and had placed it before the Rakṣas, he said to the Rakṣas, “Oh Rakṣas! Have compassion on me! Take (all the flesh) on my body together with the fat so that no (piece) remains. Eat!” Having heard these words, the Rakṣas ate all (the remaining) flesh and blood on the body of the King.

Then there was no flesh or blood left on the body of the King: he was a mere skeleton and suffered violent pains. He held himself upright as best he could, clenched his teeth together and addressed his own heart, saying, “Oh (my) heart! Long have you wished for this. This day your wishes shall be gratified. Oh (my) life¹! You shall not leave this body (so) quickly.” Thus spoke the King, who could no longer bear this pain, had no longer flesh or blood, consisted² (of) only a backbone, belly and bones, and he fell to the ground and lost consciousness. When they saw the King fall down, the dignitaries, the Ministers and all (the others), also the Prince, could no (longer) bear all (this): they immediately fell to the ground and lamented. (And) the Queen, when she saw her Master, King Maṇicūḍa, fall to the ground, faint and suffer great pain, smote 15 A her breast, tore out her hair and smote her head. Embracing her Master, the King, who had fallen senseless to the ground, she lamented and wept bitterly, “Oh Lord! Oh Lord! Oh Master! Oh Master! Oh Protector! Oh Compassionate One! Oh Lord of the World! You have rendered a wretched woman like me defenceless and (you) suffer (now) great agony. Oh Lord! Oh Lord! Look me in the face for a moment at least. What was the promise you made only a short time ago to my father Bhavabhūti, the mighty Ṛsi, when you took my hand in marriage? ‘Without Padmāvatī I will go nowhere’ and ‘I will not leave Padmāvatī, even for a moment’. Thus you have promised. Have you then forgotten this promise today? This day you have rendered me defenceless for no reason and left me, oh Lord (and) Master. Oh pain! Alas! How fate will punish me! What am I to do now? Now I live no longer, oh Master of (my) life. Now my body has dried up. I have lost my bearings³; it is as though I

¹ *prāṇ*.

² Literally, “was, has been”.

³ Literally, “I no longer know the four points of the compass (*dīśām*, judging from the form, the genitive plural of Skt. *dīś*) or the four intermediate points of the compass (*bidiśām*).

were on fire¹. Whither do you now wish to go? Never had I even dreamt, oh Lord (and) King, that such (a thing) would come to pass. Whither shall I go now? Where rest? I am minded to cast myself into the blazing fire in order to meet my death. Oh Lord! Oh Master! — — —” Thus did she lament in many ways. Then, when they saw Queen Padmāvatī lamenting, her son, Prince Padmottara, the Minister Subāhu, the Master of the Treasure Chamber, Buddhisena etc., and all the people from the women’s apartments prostrated themselves repeatedly on the ground

16 B and joined in a wail of woe, and lamented loudly.

When he heard the sounds of (her) weeping, King Maṇicūḍa, because of the sound of (her) weeping, recovered and regained consciousness. As if awakening from sleep and bearing with difficulty the great pains (which) were like the (agony of) death², he summoned up all his strength and, holding himself upright to the best of his ability, rose now slowly to his feet, although there was neither flesh nor blood on his body and he consisted only of bones, looked the Rakṣas in the face and said, “Oh Rakṣas! What was on my body I have given you to eat. In spite of this your face reveals no satisfaction. I will therefore give you this entire body to eat. Eat (now), so that I may attain perfection of giving, all the bones in my body so that there is nothing left.” Thus the King spoke and placed himself in front of the Rakṣas. Then Indra in the guise of the Rakṣas touched him with both hands³, put his hands round the body of King Maṇicūḍa and acted as if he would (now) swallow him. Then King Maṇicūḍa felt compassion for the Rakṣas and spoke, saying, “Oh Rakṣas! As long as I am alive, I shall pray. For what? That I may be capable, by virtue of surrendering (my) body, of attaining the highest and true knowledge of enlightenment and redeem all (living) beings. For this I pray.” Thus he spoke. When they saw that he was surrendering his

16 A (own) body under great difficulty, all the Gods that were on the Path of Heaven were greatly astonished and exulted aloud.

When Indra, the King of the Gods, learnt that this King indeed did not fear to surrender even the limbs of his body as a gift, so that nothing should be left, he was greatly astonished. He considered that he should no longer inflict pain on him, left his guise as the Rakṣas, and became again the living Indra. He arose from out of the burning brazier, looked the King in the face and said, “Oh King! I am no Rakṣas. I am in reality

¹ T.: *von uya?*

² Literally, “like as though he should die”.

³ The following *kacā minakan* I find inexplicable. T. also queries these words.

Indra, the King of the Gods. You have here performed a great and difficult task (*dharma*). I have seen your work and attained my aim. I will now grant you a boon, whatever you may desire." When he had heard these words spoken by Indra, King Maṇicūḍa said, "Oh Kauśika! King of the Gods! I have not made this gift because I wished, through the merit of surrendering this body (of mine), to become the King of the Gods and to enjoy rule over Amarāvati. Neither was it done from a desire to become Brahmā, the great four-faced Lord of the World, neither from a desire to be reborn in Heaven and enjoy (celestial) pleasures, neither from a desire to become a sovereign of the world (*cakravartin*) and to rule over an earth limited only by the seas. I have made this gift in order to attain, by virtue of the merit of surrendering (my) body, the highest knowledge of enlightenment; I have made this gift because, having attained the highest knowledge by virtue of this merit, I wish to redeem (all living) beings in this existence. I had no other 17 B desire." Thus he spoke, and Indra, the King of the Gods, was greatly astonished when he heard these words spoken by the King and thought to himself, "Oh (how) miraculous! This King is great indeed! Although such suffering and pain has been inflicted upon him, his heart feels no remorse¹. Blessed, blessed (be) he! He shall rightly be called a king, a generous, a compassionate, a devout (man). Blessed be (this) King!" Thus he thought and, in order to permit the King's body to be restored to its former (condition), Indra, the King of the Gods, wished to procure the healing remedy known as Sadyovat and anoint the body of the King with this unguent². He said, "Oh Bodhisattva! Oh King! You need not leave your body. In surrendering your body you have undergone much suffering and pain. Do you feel no remorse³ at all?" Then the King replied, "Oh Kauśika! In my heart there is nothing that may be called remorse." Thus he spoke. Then Indra said, "Oh King! How have you learnt such knowledge of enlightenment?" Upon hearing these words, the King was silent for a while, filled his heart with the highest knowledge and recited the (following) verse, "By virtue of the merit of having surrendered my own flesh and blood, twice as much flesh and blood as before has this day materialized upon my body." At this moment the earth quaked six times and countless Gods appeared on the Path of 17 A Heaven, saw that the King had been endowed with a new body like

¹ Literally, "there is in his heart no talk of remorse".

² Literally, "medicine".

³ T. notes, not quite accurately, *Schmerz*.

his previous one, rejoiced, exulted aloud and showered down a rain of many sorts of heavenly, sweet-smelling blossoms. And let drums¹ be sounded.

When they saw that King Maṇicūḍa had been endowed with a body like his former one, everyone was greatly astonished. Queen Padmāvatī, Prince Padmottara, the Ministers and the priest. (And) Indra, the King of the Gods, was astonished when he saw that the body of the King was (again) whole, opened his thousand eyes, folded his hands and, looking King Maṇicūḍa in the face, begged for forgiveness, saying, "Oh King of Kings! Maṇicūḍa! (It was) only in order to test your nature (that) I caused (you) great pains and torments. May you forgive me for this trespass. However, when you shall have attained the highest knowledge and become a truly Enlightened One, bear me in mind." When he heard these words of Indra, the King of the Gods, the King replied, "Oh Kauśika! When I have attained the true knowledge of enlightenment I shall undoubtedly bear you in mind. I have (already) forgiven you." Thus he spoke, (and) the King of the Gods, Indra, followed by all the hundred thousand and again hundred thousand

18 B times ten thousand Gods gave the King their blessing and vanished (from there).

Then King Maṇicūḍa stepped from that Hall of Sacrifice and gave all the Bhiksus and Brahmans gifts, untold treasures, gold, horses, elephants, chariots, clothes, jewelry, seats, covers, beds, drinks, silken gowns, villages and countless cows, buffaloes, and other cattle adorned with girls' ornaments. And to (the kings) from the other lands, King Duṣprasaha and all the others, he gave gifts with his own hands. And he fetched both the elephant Bhadragiri, (which) was able to cover a hundred leagues in one (single) day, and his own exceedingly beautiful horse, and further a sacrificial fee of ten thousand (pieces of) gold, and gave these to his priest, called Brahmaratha. Then King Duṣprasaha, from the city of Ayodhyā, was seized with envy when he saw that he had given this priest, the Brahman, the elephant as a gift and he thought to himself, "Look! He has given the elephant to this Brahman. Now this Brahman will be king. I desire to have that elephant!" Thus he nourished his desires and said to Maṇicūḍa, "Oh great King Maṇicūḍa! Why did you give this elephant to the Brahman? There is no point (in that)." After he had spoken and when King Maṇicūḍa had heard King Dusprasaha's hostile words, he said, "Oh King Dusprasaha! This

¹ Literally, "instruments named drums".

elephant pleased the Brahman, the priest. For this reason, oh King, I have given him the elephant. Oh King! It is not my custom to demand back a thing that I have (once) given." Thus King Maṇicūḍa spoke and gave the elephant to the priest.

Then King Maṇicūḍa summoned the mighty Ṛṣi Bhavabhūti, Padmāvati's father, and, folding his hands, said humbly, "Oh mighty Ṛṣi Bhavabhūti! (Only) a short time ago¹ I took the hand of Padmāvati in marriage and made (thereby) the promise to give you the benefits of a sacrifice. Today I have made the sacrifice 'Boundless' and surrendered (all) the blood and flesh on my body. The merit accruing from the performance of this sacrifice I will therefore give to you. Receive it please!" Thus he spoke, and the mighty Ṛṣi Bhavabhūti was exceedingly glad when he heard these words spoken by King Maṇicūḍa. The mighty Ṛṣi said, "Oh King! So be it! So be it!", gave the King his blessing, as was right and proper, and returned to his hermitage. When now King Maṇicūḍa had completed the sacrifice 'Boundless', he departed from the (place of) sacrifice, gladdened the beggars (by giving them) whatsoever they wished, and prepared to return to the city.

About this time a mighty Ṛṣi named Vāhika arrived, looked the King in the face, greeted him, gave him his blessing and spoke, saying, "Oh generous King! I have come in order to beg something of you. Harken! What it is? My teacher, the mighty Ṛṣi Marīci of the Kaśyapa race has built himself a dwelling on a mountain in the Himālayas (and) 19 B is there surrounded by countless pupils. Having learnt the four Vedas from this teacher, I prostrated myself at his feet and said, 'Oh Guru! Oh Teacher! What fee do you wish² for teaching me the four Vedas? Tell me please!' Thus I spoke, and my teacher, the mighty Ṛṣi Marīci, replied, 'Oh Pupil! If you desire to give me a fee, then I wish for nothing other (than this): King Maṇicūḍa's principal consort, Queen Padmāvati, and her son, Prince Padmottara. Present me with these two as a teaching fee so that they may serve me.' Thus he spoke, and therefore I have come to you (now), oh King, in order to beg you for these two, your wife, Queen Padmāvati, and your son, Prince Padmottara. May you be gracious to me!" Thus he spoke, (and) love filled the heart of King Maṇicūḍa when he heard the words of the mighty Ṛṣi called Vāhika. (However) he thought, "What am I now to do? Padmāvati and Pad-

¹ *u khu-hnu*, "on that day". T., incorrectly, gives *heute*. *u khu-hnu* stands here as a sort of contrast to the subsequent *thaniyā dinas*, "today".

² Literally, "is necessary".

mottara cannot live twelve minutes¹ nowadays without me." And the servants of the King (who) heard (this) request for Queen Padmāvatī and Prince Padmottara were unable to bear the great pain, were afraid

19 A (and thought), "How strange! How remarkable!" Then the King was silent for a while and pondered, "Until I give away my son and wife as a gift, in order to attain the highest and true knowledge of enlightenment, I shall surely not obtain the knowledge of enlightenment. What am I to do; I love them (both) so much². I will give this Brahman both my wife, Padmāvatī, and my son, Padmottara." Thus thinking, King Maṇicūḍa looked his wife, Queen Padmāvatī, in the face. Queen Padmāvatī, when she noticed that (her) Lord, the King, was looking her in the face, then thought," My³ Lord will certainly give away both of us, me and my son, to this old Brahman", and both (of them), (her) son and she herself, stepped forward to her Master, bowed down to his feet, tears flowing from their eyes, and said stammering and weeping, "Oh Lord (and) King! Fulfil the wishes of your heart. Give us both to this Brahman and attain thereby perfection of giving. We have been sent for—therefore do not be torn by doubts." All her female friends were astonished when they heard these words spoken by Queen Padmāvatī. (And) King Maṇicūḍa, (whose) heart was filled with the true knowledge of enlightenment, seized with his right hand a golden vessel, with his left hand, (however), the two, Queen Padmāvatī and Prince Padmottara, took them

20 B both by the hand, looked the Brahman in the face and said, "Oh Brahman! (Here) I give you these two, my³ wife and (my) son. Receive them please." As he said this, King Maṇicūḍa laid down an oblation of sesame and *kuśa*-grass, sprinkled water and uttered the (solemn) vow, "May I, by virtue of the merit of surrendering my wife and son, forthwith attain the knowledge of enlightenment." With these words King Maṇicūḍa poured water on the Brahman's hands. The Brahman then bestowed a blessing (on him), and accepted these two, Queen Padmāvatī and Prince Padmottara, as a gift. At the same time, a sixfold earthquake shook the world. And in the celestial regions the tens of thousands of Gods learnt that this King had given away his wife and his own son in a wondrous manner as a gift: they were greatly astonished and the tens of thousands of Gods all exulted, one after the other. Then the mighty Ṛṣi named Vāhika looked Padmāvatī and the boy Padmottara

¹ *bā-ghali*, the period of time of half a *ghali*: cf. JD. sub verbo.

² Literally, "therefore what am I to do, though I love (them) so much".

³ In the MS., *thva*, "this".

in the face and said, "Oh Padmāvati! Oh Padmottara! You are both my servants¹ (now). You shall serve me—I am your master. Now (then), come to my dwelling!" With these words, he drew them (with him), taking them by the hand. Then Queen Padmāvati was no longer able to bear the grief (?) in her heart, shed tears from her eyes and said, sighing and weeping, "Oh venerable Brahman! Hasten not (so greatly)! Bide yet a while! Why? One more day only will² I regard the face of my Lord, for later I shall not be able to behold the face of my Lord. Therefore, just this one day do I wish to behold the face of my Lord." Thus she spoke, and when he had heard this, the venerable Brahman remained silent for a while. After that, the mighty Ṛṣi took the two, Queen Padmāvati and Prince Padmottara, by the right hand and by the left hand, bestowed (his) blessing with the words, "Oh King! May fortune favour you!", and led the two speedily to his dwelling. When they had arrived at the mountain in the Himālayas, he bowed down to the feet of the Guru called Marici and surrendered to the Guru the fee that he himself had demanded: the Queen and the Prince. From that time onwards³ the two, Queen Padmāvati and Prince Padmottara, served the mighty Ṛṣi to the best of their ability.

King Maṇicūḍa rejoiced when he had given up his son, the dearly beloved one, (and his) entire family and, as he was now about to return to his city of Sāketa, delighted the Kings from the other lands, King Duṣprasaha and the others who had taken part in the sacrifice, by (giving them presents of) horses, elephants, carriages etc., (together with) precious metals (and) with gold; he let them be invested with all possible honours and took his leave of them and sent them back to their several cities. Then King Maṇicūḍa (also) returned to his city.

Thereupon there arose in King Duṣprasaha (great) envy on account of his desire for that very elephant. Having arrived at his city of Hastināpura, he consulted immediately with his Ministers and sent Ambassadors to King Maṇicūḍa. In accordance with the command of King Duṣprasaha, the Ambassadors then arrived at the city of Sāketa and spoke in this manner to King Maṇicūḍa, "Oh King Maṇicūḍa! We, King Duṣprasaha, do let the following be proclaimed. What it is? If you wish to remain friends with King Duṣprasaha, you must recover the elephant given as a gift to the priest, the Brahman, and hand it over (to us).

¹ Literally, "my male and my female servants".

² Literally, *thani gāta*, "today it is sufficient if I ...".

³ In the MS., *thva belas*, "at this time".

Thus (we) let it be proclaimed. If, (on the other hand), you do not recover that elephant, we shall take (it from you) by making war upon you. Make ready as many soldiers as you have! Many men will come with King Duṣprasaha at their head; they will kill you and take your entire kingdom (and also) capture that elephant. Thus we let it be proclaimed.” When King Maṇicūḍa had heard this hostile speech from the Ambassadors, a violent rage broke out among the Ministers and warriors seated at his council, who had heard what the Ambassadors had said. All who were seated in that assembly looked up with blazing eyes¹, ground their teeth, clenched their fists, shouted aloud, looked the Ambassadors in the face and said, “Oh Ambassadors! Say unto King Duṣprasaha as follows: ‘Oh King Duṣprasaha! You shall not set² your heart upon something transitory (?).’” Thus they spoke, (and then continued) “In case you should be in a position to fight against us, however, then

- 21 A** prepare what you have of warriors, soldiers and heroism and come! Should you, on the other hand, not be in a position to begin a war, then leave that (=your) kingdom and flee to a distant territory.” Thus they spoke, (and added), “Say unto your King: ‘We shall (now) make ready horses, elephants, chariots, warriors and soldiers and shall (then) fight against you.’” When he had heard what the Ministers had said in this manner to the Ambassadors of King Duṣprasaha, King Maṇicūḍa felt great compassion for King Duṣprasaha, looked into the faces of all those present in the assembly, the Ministers and all the others, and said, “Oh Ministers! Be not wrath with King Duṣprasaha. Because (his) heart is so set upon the (transitory) things of this world, one should not begin a thing (like) a war. We should also be as miserable as they. Our army would be destroyed as well as theirs. Therefore do not dismiss these Ambassadors with angry words. Oh Ministers! Dismiss these Ambassadors by saying to them what I have (already) said: It is not in accordance with my principles to take back the elephant I have given as a gift to the priest, the Brahman. Dismiss (them) with gentle words!” When the Ambassadors had heard this speech, they related the entire course of events to King Duṣprasaha (as soon as) they had returned to King Duṣprasaha.

- 22 B** When King Duṣprasaha had heard this whole story, he became exceedingly wrathful and immediately gathered (his) Ministers, warriors and soldiers. And in countless numbers of tens of thousands he made

¹ Literally, “opened (their) red eyes”.

² The passage *jibayā jalā* (T.: *Alter?*) *macāyā* is unfortunately rather obscure.

ready horses, elephants (and) chariots. And when the soldiers had armed themselves early in the morning, and some had taken bows, others spears and others again battle-axes and similar sorts of sharp weapons, they marched to battle with many sorts of instruments sounding, angry, shouting loudly, their faces turned towards the city of Sāketa. When the soldiers shortly afterwards reached the neighbourhood of the city of Sāketa, they gathered by the city and erected (a camp of) tents. At this time, King Mañicūḍa, surrounded by his Ministers, was in an airy chamber on the roof of the palace. (And) as [this] King Mañicūḍa looked down from (this) chamber and saw the army of King Dusprasaha, he¹ said to his Ministers, “Oh (my) ministers! Whose army is this in the neighbourhood of the city²? ” Thus he spoke, and when the Ministers heard this, they replied, “Oh King! What shall we do now? You are one who feels compassion with the enemy, one who harms nobody. Oh Lord (and) King! Do you not know? These soldiers form the army of King Dusprasaha. As this King intends to conquer our kingdom, they have set up their tents here. Oh King! Impart (your) commands to us now. 22 A Shall all our soldiers march out, do battle with them, destroy their entire army and fetter their evil-minded king? Kindly give us your commands.” Thus they implored, (and) King Mañicūḍa, when he heard what the Ministers angrily said, began to feel compassion on the enemy and said, “Oh Ministers! For the sake of another (being), I surrendered (all) the flesh and blood on my body—how can I then perform a deed of violence? Oh Ministers! It does not please me that we should make war upon this King from another land. Go rather to our teacher, the Brahman, and, after giving this teacher, the Guru and Brahman, countless golden *tankās*³ as a sacrificial fee, bring back that elephant called Bhadragiri. (And) give this elephant to King Dusprasaha. Be not wrath. Wrath is of evil. Therefore do not fight (against the King).” When the Ministers had heard these words, they were greatly astonished, looked each other in the face and said, “Oh, (how) miraculous! What compassion on one who causes (us) such great troubles this day!” Thus they spoke, one to another. Then all the Ministers conferred with each other.

At this time King Mañicūḍa sat alone in the airy chamber on the roof of the royal palace and thought to himself, “Alas! Alas! (Our life) is

¹ Literally, “the King”.

² *hum hum*, in *hum hum deśayā samīpas* probably increases the indefinite contents of this passage.

³ A coin.

- 23 B** only a short time in this existence. Behold, (however), what a *māyā!* Greatly angered, and without reflecting upon the good and the right (*dharma*) in the kingdom, this King has come hither. There is no joy in ruling over this kingdom. Why? This reign is like living in Hell. What am I to do? I shall somehow strive to give up (the rule over) this kingdom and to settle alone in some wood." Thus thinking, King Mañicūḍa exhaled a hot breath, inhaled cool air, sighed deeply and looked up towards Heaven. At this moment four venerable Pratyekabuddhas flew down from the Path of Heaven in order to test whether the King's heart was truly pure or not and settled upon the highest part of the palace (?)¹, on the top of the chamber in which King Mañicūḍa was resting. When King Mañicūḍa now saw the venerable Pratyekabuddhas, he rejoiced exceedingly, bowed down to the feet of the four Exalted Ones, greeted them, bade them be seated upon four magnificent seats and implored with folded hands, "Oh great R̥sis! Have compassion on me! Let the desire for sensual pleasures in this (transitory) existence pass from me, let me flee to a wood and (there) live. In this wood I shall live alone and happily." Thus he prayed, (and) the venerable Pratyekabuddhas thereupon replied, "Oh King! We have come in
- 23 A** order to fetch you. Hold fast now to our beggars' clothing." When he heard these words, King Mañicūḍa was exceedingly glad, rejoiced that he would now fly aloft as he had wished (?) and seized the hems (?) of the beggars' garments around the waists of the Pratyekabuddhas. Then the Pratyekabuddhas bore the King, as a swan flies, up through the air. Causing (the King) to fly in this manner, they bore (him) to one of the mountains in the Himālayas. When the Ministers now saw King Mañicūḍa flying away through the air, they were exceedingly troubled; all of them raised a loud lamentation and wept, "Oh King! Oh Master! Oh Lord! Oh Protector! Whither are you now going? Alas! Whither are you (now) going, leaving us (all), you who possess such great compassion for us and the people? Oh Master! Oh King! Who will now care for the kingdom? How shall we now live without you?" Thus they lamented in manifold ways. When King Mañicūḍa had arrived at the mountain in the Himālayas, he lived alone in a wood. What was this wood like? It had trees of many sorts, it was rich with the smell of many flowers and pure water flowed (through it). When they had placed the King down in such an inaccessible wood, the four venerable Pratyekabuddhas said (to him), "Oh King Mañicūḍa! Are you not now satisfied? Invoke
- 24 B** us if any misfortune should befall you," thus they spoke, "and we will

¹ The expression *karmma-sirṣas* is difficult to interpret and may be a corruption.

then come and free you. Oh King! Think no more of your kingdom." Thus the four Pratyekabuddhas spoke and vanished through the air by employing their magic power.

Now King Maṇicūḍa lived alone in the wood; he built himself a hut somewhere and lived the life of a Ṛṣi and lived very happily. King Maṇicūḍa now regarded this (transitory) existence as a poison and, alone in this wood, pursued his Yoga-meditations. Then (it came to pass), through the miraculous power of this King, (that) all the animals living in this wood, tigers, bears, snakes, elephants, gazelles, boars and jackals, became as penitents: they felt no desire to harm any other (living being) (but) felt (only) compassion as soon as they saw another (being). While the King was now practicing asceticism in this manner, a mighty Ṛṣi named Gautama appeared to him. In order to test the nature of the King and to see whether the King's heart were not struck by terror at the sight of the many dangers of the wood, he said to King Maṇicūḍa, "Oh King! Why do you live alone and without any companions in such an inaccessible wood? In this wood there are many kinds of danger, and there is also (here) an exceedingly terrifying Rakṣas. This Rakṣas dwells exactly at this spot. Are you not afraid at all to dwell at such a 24 A spot? Oh King! Why did you give up a royal palace like (yours), leave (your) country at such a (tender) age? Oh King! You renounced such a (glorious) reign and now suffer pains in this unpopulated wood. Oh King! Why have you created such a situation for yourself, (why have you) placed yourself in the power of affliction? What privations have you suffered? You must not, oh King, live alone in this wood, which is alive with dangers. You should rather return to your kingdom, enjoy a reign of great joy and protect your people, as before." When he had heard these words spoken by the mighty Ṛṣi Gautama, King Maṇicūḍa replied, "Oh Gautama! Best of Munis! What are these words I hear! I have no fear, even though I live alone in this wood. I desire only to lead a solitary life. Oh best of Munis! Why, you are yourself an ascetic! How can it be possible for you not to know! Oh Ṛṣi! This desire for the sensual enjoyments in (this transitory) existence is like a disease. Therefore, oh Gautama, I have no mind to enjoy the reign over that kingdom." When the Ṛṣi Gautama heard him say this, he recognized the pure heart of King Maṇicūḍa and said, "Oh King! Blessed (be you), blessed! I have penetrated your heart and attained my object." Thus spoke the Ṛṣi and returned to his dwelling.

Then King Maṇicūḍa lived happily (engaged) in meditations¹ (and), 25 B

¹ In the MS., *dhyānāgāras*, "in the house of meditation" (?).

in the city of Sāketa, the Minister Subāhu reigned now in the same way as King Maṇicūḍa had reigned (before him)¹. (This) Minister Subāhu (pondered), “What shall I do in this kingdom (which) is without a king and has only an army? How should I (be able to) make war upon the enemy? It must not be thus². (We) will go to the mountain in the Himālayas, give Rṣi Marīci countless (pieces of) gold, fetch back Prince Padmottara, consecrate him King, let him be proclaimed King and then begin the war against the enemy.” When this thought had occurred to him, the Minister Subāhu took tens of thousands of golden *tamkās* and sent out (ambassadors) in order to request back the boy from Rṣi Marīci. The royal officials then delivered the tens of thousands of golden *tamkās* to the Rṣi Marīci and brought back Prince Padmottara. Then the royal officials placed the Prince upon the throne and let him be consecrated King. When all this had been done, the Minister Subāhu, Buddhisena, the Master of the Treasure Chamber, and all the others spoke to the King, saying, “Oh King Padmottara! Give us now (your) leave. We wish to march out and join battle with the enemy. For the enemy came into your kingdom a long time ago and gathered (here). Now we wish to destroy them utterly. Graciously give us your leave!” Thus they spoke,

25 A and when King Padmottara heard the Ministers’ speech, he granted them leave. Now all the Ministers conferred together, gathered countless warriors and soldiers, gathered horses and elephants in tens of thousands, drew up the infantry, equipped (them) with divers sorts of cutting and throwing weapons which had been prepared, let various instruments be sounded, kettle-drums and *bhvātis*³ play, and sent up a loud battle cry. Then, after the soldiers had been gathered, King Padmottara, the Minister Subāhu, the Master of the Treasure Chamber, Buddhisena, etc. drew them up in battle array and, on an auspicious day at a time decided as auspicious by a good constellation of stars, they advanced into battle after King Padmottara had mounted into his chariot and (there) uttered a lion’s roar.

When now King Duṣprasaha, (King of) the city of Hastināpura, saw King Padmottara advancing into battle, he immediately said to his soldiers, “Oh soldiers! Behold! Behold! The army of a certain Padmottara has advanced into battle. Be prepared!” Then, having heard this, all King Duṣprasaha’s soldiers seized (their) cutting and throwing weapons

¹ The passage is somewhat obscure. *calay yāya* means actually “go away”, but seems here to have been used for *carati yāya*, “to reign”.

² Literally, “thereby that it so is, it does not go”.

³ A definite sort of instrument.

and were prepared. Now the armies of the two kings fought against each other on two wings and a stormy battle took place. The soldiers of King Padmottara now attacked those of the evil-minded King, one after the other, and cast them down to the ground. When he perceived this, King Duṣprasaha was exceedingly wrath, ground his teeth, looked with blazing eyes¹ and rushed forward as a tiger rushes into a flock of gazelles. When King Padmottara now saw this King rush forward he 26 B descended from his chariot and a great fight took place between these two, King Duṣprasaha and King Padmottara. The Minister, Subāhu, and the Master of the Treasure Chamber, Buddhisena, were exceedingly wrath (that) a terrible fight should take place in this way between the two kings and rushed forward with grinding teeth and blazing eyes². When King Duṣprasaha saw these two Ministers rushing forward, he broke off the fight³ with King Padmottara and retired together with his army. Then the Minister Subāhu, Buddhisena, the Master of the Treasure Chamber, and all the other soldiers in turn shouted and rushed, as a lion rushes into a herd of elephants, into the army of King Duṣprasaha. Now they took whatsoever (those soldiers of King Duṣprasaha's) possessed⁴, tore off their heads and cut off their hands and feet. Then King Duṣprasaha's army took to flight, even as elephant calves flee when a lion breaks into the herd of elephants. Then King Padmottara struck down that King Duṣprasaha, took his wife unto himself and retired in his chariot back into his city followed by the soldiers. (After) saving his people and retiring with great joy, he (now) enjoyed the reign over the kingdom.

At this time the earth quaked on account of the exceedingly terrible battle that these kings had (fought). Then, when he saw that the earth quaked, Indra, the King of the Gods, residing in Amarāpuri⁵, shuddered, summoned the son of the Gods named Dharma and said, "Oh Dharma! 26 A Son of the Gods! Go (now) down to the earth and test King Manicūḍa, who is practicing asceticism on a mountain in the Himālayas. Oh Son of the Gods! When you have arrived at the cave in this mountain in the Himālayas, Manicūḍa's wife, Padmāvatī, will come in order to pick flowers for the daily worship made by the Ṛṣi Marici. Then seize Pad-

¹ See foot-note 1, page 82.

² Literally, "opening red eyes".

³ Literally, "he did not fight with King Padmottara".

⁴ In the MS., *lāk lāk*.

⁵ An incorrectly new construction formed on the pattern *Amarāvati*. *Amarapura* would have been more correct.

māvati by force and chastise her before Maṇicūḍa.” Thus he spoke, and the Son of the Gods, having heard the command of Indra, the King of the Gods, said, “So be it! So be it!” and went in the guise of a huntsman to the Himālayas¹ and arrived at the dwelling of the Rṣi Marīci. In what manner did this huntsman come? He had taken a bow and arrows, bore a quiver (?) over his shoulder, looked wordlessly around², and stood prepared, in accordance with the command of Indra, to capture the exceedingly dainty Padmāvati. At the same time, in the garden at the foot of the mountain in the Himālayas, Queen Padmāvati was now picking many sorts of flowers for the daily worship made by the Rṣi Marīci. As soon as the huntsman perceived her, he went quickly up to Padmāvati, seized her violently by the end of her hair, dragged her (with him) and brought her in the evening to the place at which King

27 B Maṇicūḍa was practicing asceticism. Then Padmāvati trembled fearfully³, cried aloud, “Alas! I perish!”, thought of her husband, King Maṇicūḍa, longed for her husband and wept so greatly that (her) lamentations echoed through the wood, “Oh Protector! Oh Protector! Oh Master! Oh Master! Oh Lord! Oh Lord! I have been seized as a tiger seizes (a person). (And) there is no one to save me from this situation. Oh (my) Master! Oh Lord! I am very unhappy. Although my protector lives, I am nevertheless defenceless, (I live) without a protector. Oh Lord! Oh Maṇicūḍa! Having no protector, I am now being abducted by a robber. Alas! What suffering I must experience. Alas! How fate will punish me! Oh my Lord! Whither have you gone, you who are so compassionate as soon as you see a living being? Oh Lord! Who shall save me, suddenly aged, (me), your wife, (the wife of) King Maṇicūḍa, from this situation? Oh Compassionate One! Oh Lord! Alas! (Although) I am the wife of a King such as you, I experience here, (standing) in the power of this huntsman, such great suffering. Save me, oh Master, oh King!” Thus she lamented, arousing compassion.

When her husband, King Maṇicūḍa, practicing asceticism on the mountain in the Himālayas, heard that Queen Padmāvati called him by the name and lamented, and (when) he heard (her) cries, he became

¹ In Kṣemendra’s version, some hunting Śabaras appear to seize Padmāvati instead of Dharma, who is certainly a later addition (*Bodhisattvāvadānakalpalatā*, *Maṇicūḍāv.*, Verse 127. Cf. Foreword, p. 12).

² The subsequent, probably corrupt, *jhuruphis* in *jhuruphis tayāva* eludes interpretation. It should perhaps be read *surūpi tayāva*, “having taken pains to appear beautiful”.

³ Literally, “feared trembling”.

compassionate and sad and could no (longer) bear to hear (her) lamenting 27 A voice, and he reflected. Then the King realized, "These cries of lamentation come from no one else", and immediately began to look around, roaming about the wood. Then the King thought to himself, "Long have I wished to protect the body of another with my own body. This day the life of the person who is calling (to me) is in peril—I will save this poor person." Thus the King thought, and he cried aloud, "Fear not! Fear not! I shall save you. I have already come." Thus he comforted (her). When Padmāvatī, fearful of the huntsman, heard these sounds, and perceived her Lord, King Maṇicūḍa, her limbs became cool as if water had been sprinkled upon her body and she thought, "Oh how wondrous! Behold! Behold! As the Gods take pity upon and free from suffering those who are oppressed by suffering, so my most compassionate Lord looks upon me with a compassionate eye when too great suffering falls (to my lot)." Thus she thought and, her heart filled only with suffering, she prayed most piteously, wetting her eyes with tears, stammering, and approached her Lord Maṇicūḍa with folded hands, (saying), "Oh Master! Oh Lord! May you save me, your slave. Oh Protector! I, who have carried out your wishes and have done whatever you commanded 28 B —I have (now) fallen into this dangerous situation. However, oh (my) Lord and Master, when you took my hand in marriage you made me a promise. What was this promise? 'Without Padmāvatī this life (of mine) will not have security¹ even for a single moment.' Thus you spoke. Have you then forgotten this promise today? Oh Master (and) Lord! You should not live in a wood at this time therefore. Return to our kingdom! Enjoy your reign as before, and save me! Or do you wish me to be chastised by this huntsman this day, oh Lord, me, the child² of a Kṣatriya like you?" Thus she lamented in many ways.

Then King Maṇicūḍa felt exceedingly great compassion with Padmāvatī, who was lamenting in this piteous (fashion), summoned the huntsman and said to him, "Oh (my) dear (friend)! Oh huntsman! It is pointless to abduct this woman Padmāvatī. Why? This woman is the servant of the Ṛṣi Marīci of the Kaśyapa race. If he learns (of this), the Ṛṣi will curse you and you would turn to ashes through the curse of this Ṛṣi. Therefore let this woman alone before the Ṛṣi learns (of it)." Thus he spoke, (and the huntsman), when he heard Maṇicūḍa's words was 28 A greatly afraid of (the) danger of the curse, withdrew quickly from

¹ Literally, "be fast".

² In the MS., *kanyā*, "girl", "daughter".

Padmāvatī and disappeared. When Queen Padmāvatī had now been freed from the danger of this huntsman, she looked long at the face of her Lord, Maṇicūḍa, without averting her eyes (from him), prostrated herself at the feet of her Lord, Maṇicūḍa, was exceedingly sad and wept very loudly. Then Maṇicūḍa, hearing the sound of (her) weeping, (which) was not to be borne, seized Padmāvatī [by the waist] with his hand and said comfortingly, “Oh (my) beloved Padmāvatī! You must not lament in this manner! What shall I do now? All who have been born into this world must necessarily leave (everything) one day, irrespective of whether they have cherished it, of whether it has been dear to them, or not. Oh Padmāvatī! All people who dwell in this (transitory) world must enter into new births, must again be ill, must again die. They must also suffer divers sorts of pain, must experience sorrow and need. (For this very reason), when I had seen the existence of living beings for what it is, I gave up (my) reign, left (my) kingdom, left you and, in order to liberate all living beings, live in a hermit’s wood.”

While these two, Padmāvatī and Maṇicūḍa, discoursed in this manner, a Māra named Duhkhin¹, the Lord of the World of Desires, came himself

- 29 B up to Maṇicūḍa in human guise in order to entice Maṇicūḍa into sensual love and said, “Oh Maṇicūḍa! What do you mean by making Padmāvatī, who has been given the gift of all beauty and youth, suffer so? In order to pour love upon this Padmāvatī and liberate her from pain you should not live in a wood like this. (Rather) go to the city of Sāketa together with Padmāvatī, enjoy your reign, as before, and gladly surrender yourself to games of love with Padmāvatī and live in joy. Oh Maṇicūḍa! (Only) in that manner will you surely and speedily attain a place in Heaven.” When he had heard these words, Maṇicūḍa thought, “How remarkable! Who is this? It is one who has come hither in order to lead me astray so that I may act carelessly. Is he a demon? Or a human being? A Māra has surely come to me here. He has come in order to prevent (me from carrying out) my vow of asceticism.” When he had assured himself of this, Maṇicūḍa spoke, saying, “Oh Māra! Do you not know? In order to liberate the world of living beings, whosoever is called a Bodhisattva accomplishes difficult works in many thousand ways. Because you wish to beguile me, one of these (Bodhisattvas), you have come (here to me). Oh Māra! You will not be able to lead me into delusion.

¹ In Kṣemendra’s *Bodhisattvāvadānakalpalatā* Māra himself appears, not, however, there characterized as Duhkhin, but identified with Kāma (*Maṇicūḍāv.*, Verse 140).

Even though the Gods and the Daityas were to take your part, you would never be able to lead me into delusion." Thus he spoke, and the Māra, having heard these words spoken by Mañicūḍa, and being unable to lead Mañicūḍa into delusion, vanished fleeing from there. When King Mañicūḍa now saw the Māra named Duhkhan in flight, he said again to Padmāvatī, "Oh (my) beloved Padmāvatī! Why do you cause me this sorrow? Even though we were to be united for a long time, we should nevertheless have to part some day. To be born as a human being into this world (means) after all merely (to live for) a moment, not for long. Each one of us must one day leave son, wife, field, house, mother, father, etc. Therefore, oh Padmāvatī, you should not be grieved because you and I have been parted. Go (now) to the Ṛṣi Marīci and serve him (further). He will lead you to salvation." Thus he spoke comfortingly and sent Padmāvatī (back) to the hermitage of the Ṛṣi Marīci. Then Padmāvatī prostrated herself at the feet of her Lord, wept tears from her eyes, sighed and said, looking at the countenance of her Lord, the King, with a tear-stained face, "Oh (my) Master! (My) Lord (and) King! Why have (you), who have compassion on all living creatures, no compassion on me too, whose great suffering you have seen? Oh Master (and) Lord! Oh rightly may I be called unhappy! Alas! How Fate will punish me! Oh Protector! Because I have been parted from you, I wish to cast myself into the fire and leave this life." Thus she spoke, constantly looking behind her, sad and very miserable, and came to the hermitage of the Ṛṣi Marīci and related to the Ṛṣi Marīci in a stammering voice what had passed (between her and) her husband. When he heard the tale related in Padmāvatī's piteous voice, Marīci's compassion was aroused. (And) the Ṛṣi Marīci then said, "Oh Padmāvatī! When I beheld you (just now), I felt great compassion. I will now set you free. Go back to your kingdom, live together with your son Padmottara!" Thus he spoke and, causing Queen Padmāvatī to fly up into the air, sent her from there (back) to the city of Sāketa. When she had arrived in her city, Padmāvatī encountered her son Padmottara etc., and the inmates of the women's apartments and enjoyed her glory.

At that time a great pestilence raged in the kingdom of King Duṣprasaḥa (in¹) the city of Ayodhyā and countless people lost their lives. As the various measures taken at this time had proved of no effect, (the King) sent five Brahmans as Ambassadors to King Mañicūḍa to entreat (him) for the precious stone of King Mañicūḍa's with the inten-

¹ Literally, "of".

tion of letting the water in which this precious stone had been bathed flow forth and (thus) giving it to the people to drink. These Ambassadors, the five Brahmans, then went to King Mañicūḍa in order to entreat (him) for the precious stone. Walking further (and ever further), they reached the mountain in the Himālayas and there sought King Mañicūḍa, and then came to the place where King Mañicūḍa was dwelling. King Mañicūḍa had (then) gone to a different place to that from which he had sent Padmāvatī back (?), and he was (just) thinking, "When shall

- 30 A I (finally) (be able) to offer this body to another (being) and (thereby) become capable of attaining perfection of giving? It is impossible to carry on any longer in this way. I am determined in giving. Who has come to whom I can offer the gift?" (Preoccupied by these thoughts), he looked around in all directions. Then he saw from afar the five Brahmans approaching. King Mañicūḍa rejoiced (greatly) when he saw them and went to meet the Brahmans in order to bid them welcome, exchanged many friendly words with them, brought them to his hermitage, plied them with the fruits, roots etc. of the wood and spoke, saying, "Oh Brahmans! How have you happened upon such an inaccessible spot? For what reason have you come?" When they had heard these questions (asked) by the King, these Brahmans said, "Oh King! We have come for no other reason than this: in the kingdom of our King, Duśprasaha, a great pestilence has broken out. Countless of noble people (who) have contracted this disease have (already) died. Therefore we have come, oh King, to entreat you for the jewel in your head, so that we may call a halt to the misfortunes everywhere in the kingdom of this King Duśprasaha. May you be gracious and give us the precious stone which is (set) in your head in order to grant life to the afflicted¹: Oh King! In all ten quarters of the world you are called a great giver, a devout man, a very generous man who feels compassion on all living beings. As such, have compassion on us and give us quickly
- 31 B the precious stone. Do not hesitate! Crown the work for which we came with success! We wish to depart speedily with the jewel from your head to the kingdom of King Duśprasaha, (wish) to bathe the jewel in water and let this water flow forth everywhere in the kingdom. By doing so, a halt will be called to the whole disease²." No sooner had Mañicūḍa heard the words of these five Brahmans who had come hither

¹ Literally, "to the beings".

² Or, "all people will be healed". *sarvalog*, which may be derived either from Skt. *sarvaloka* or Skt. *sarvaroga*, is ambiguous.

to gratify a wish that had been entertained so long than he felt great love for them and thought to himself, "Oh how miraculous! Excellent! Excellent! Fortune favours me! For the sake of a single living being I (went) so far as to give away (all) the flesh, blood and fat on my body. Why should I not now, for the benefit of so many people, give this mere jewel (set in my head)? As I crave the true knowledge of enlightenment, I shall give away this precious stone to the Brahmans!" Thus King Maṇicūḍa thought, summoned the Brahmans and spoke encouragingly to them, saying, "Oh Brahmans! You shall this day fulfil the wishes of King Duśprasaha when I give away this precious stone. I shall see to it that your commission is successful. This worthless body will today attain what is of true worth: I shall attain perfection of giving this day by donating the jewel in my head for the benefit of (many) people, to heal (them) of their diseases and their infirmities. The hosts of the Māra shall tremble this day¹. I shall this day set out for the other shore of (this) 81 A ocean of existence, shall this day attain the knowledge of enlightenment. And, for the sake of living creatures, I will surrender this body. On this day, what I have long prayed for will be fulfilled. When (you) cleave my head and cut out by the roots this precious stone, endowed with countless merits, which has jewel-roots like blossom-twigs (?), and when I take courage to the best of my ability, although it causes me pain, I shall (on this day) accomplish something good in life and give (you) this precious stone." After saying this, King Maṇicūḍa forthwith took a golden vessel and spoke to the five Brahmans, saying, "Oh venerable Brahmans! You have come in order to fulfil a wish that I have long nourished. Blessed, blessed be you! For the sake of living creatures I will surrender my life. But this comes to pass not from a desire to attain royal glory through the merits of this gift, not from a desire to become a great seeker of pleasure², (nor) to be reborn in Heaven and (there) live in bliss. Neither does it come from a desire to rule over the world of the Thirty-Three and become Indra, the King of the Gods, nor from a desire to become Brahmā, the great Lord of the World, nor to become a Sovereign of the World (*cakravartin*) and to reign over the earth. Rather I wish that, by virtue of this gift, I may be enabled to attain the highest and true knowledge of enlightenment and bring³ liberation to those who

¹ Literally, "I shall let the hosts of Māra tremble this day."

² Instead of *mahā bhogi*, which sounds most remarkable in this context, it might be more correct to read *mahā yogī*, "a great yogin".

³ Literally, "let attain".

are not yet liberated; that I may be enabled to heal the diseases of those
32 B who are sick; that I may be enabled to find a path for those who have no path. Further (I also wish) that (everything) that I have here promised may in truth be carried out; that the people in the kingdom of King Dusprasaha may thrive and that those things I wish may be fulfilled and that I may soon attain the knowledge of enlightenment!" Thus King Mañicūḍa expressed his wishes while he poured water on the hands of the Brahmans.

As soon as King Mañicūḍa had thus made his decision (to give away) the jewel in his head, the earth shook six times and a heavy darkness settled over Jambudvipa. Moon and sun lost their brilliance, meteors flew through all parts of the ten districts of the world and everywhere fire flamed up. And on the Path of Heaven the Gods beat drums and in the rivers the water lay (still and) motionless. And from the flowering trees blossom fell and from the fruit trees fell fruit, and in the forest the game etc. and the birds fled in all directions, startled and afraid. And the people of Jambudvipa were confused¹, and it was as though they had been incapable of thinking either this or that for a long time. And the Yakṣas, Gandharvas and Kinnaras living in the Himālayas were all very sad and lamented loudly. In what manner did they lament?

32 A "Alas! Alas! He from whom many virtues spring, who is very compassionate and feels charity for living beings, the King of Kings, King Mañicūḍa, will this day [apparently] die!" Thus they wept with loud cries. And on the Path of Heaven Śakra, Brahmā, the Guardians of the World and the tens of thousand Gods gathered because they saw that King Mañicūḍa was about to perform an awe-inspiring, difficult deed.

At this time King Mañicūḍa now poured water on the hands of the Brahmans and said, "Oh Brahmans! Harken! It will not pain me, even if you free the precious stone entirely and hand² it to me after having torn out the roots of this precious stone in my head on both sides of the *jinu*³, and after having cloven my skull in twain. As I wish to attain the highest knowledge of enlightenment, I will give it to you. Do not hesitate now, oh Brahmans! Cleave my skull at once! And (then) cut out the precious stone!" Having thus commanded them, King Mañicūḍa developed the thought of compassion for (all) living beings, went over to an exceedingly clean slab of stone, turned his face to the east, bowed his

¹ The passage *va cova thva cova ma dayaka coyāva* unfortunately does not admit of a more exact interpretation.

² Imperative in the Nevārī text.

³ Also *jyonu*; JD. "a part of a head-gear (?)".

body down, gathered all the strength in his body, shattered his chin between his knees, tore the *jinu*¹ in twain with his two hands, inflated his cheeks as one inflates one's cheeks when blowing into a conch and then, pulling himself together to the best of his ability, spoke again, 33 B saying, "Oh venerable Brahmans! Do not hesitate now! Cut out the precious stone (from my skull) quickly (and) without delay! I have (already) steeled myself." Thus he spoke, prayed in his heart for the knowledge of enlightenment, closed both his eyes and was silent. Then the five Brahmans, (who now) wished to cut into the skull of this noble-minded King, took an exceedingly well whetted, extremely sharp knife (in their hands) and circumambulated the King.

At this time the Deity of the Forest, (who) dwelt in this hermitage, approached and saw that King Maṇicūḍa was just about to perform a deed as difficult as this. When she noticed that the murderers, the Brahmans, were prepared to do harm to King Maṇicūḍa, (who) possessed such a delicate body, the Deity of the Forest, (who) could not bear this pain, spoke to the Brahmans, saying, "Alas, oh Brahmans! Alas! Why are you this day occupied in performing an evil deed? Why are you prepared to harm without cause such a king, who at once feels compassion for a living being as soon as he perceives it?" When King Maṇicūḍa had heard what the Deity of the Forest had just said, he spoke to her, saying, "Oh Deity of the Forest! Your words are in vain. Oh Deity of the Forest! Do not hinder these petitioners. (And) do not prevent this deed, through which I shall attain the knowledge of enlightenment. (Once) before, when I gave away my body, you tried to² prevent my giving 33 A (and now again) you were preventing my deed. If, oh Deity, you do not prevent my deed, I shall thus attain the knowledge of enlightenment. A hundred thousandfold, oh Deity of the Forest, and again a hundred thousandfold have I (already) given away my body. No one has prevented me. The more you (try to) prevent this giving, the further the knowledge of enlightenment retreats (from me); the less you (try to) prevent this giving, (however), the nearer the knowledge of enlightenment will approach (me). Therefore you should not prevent me from this deed of giving." When the Deity of the Forest had heard this and had (thus) (been able to) learn that this King really was most audacious, she remained silently in the neighbourhood of King Maṇicūḍa. Then the King spoke to these Brahmans, saying, "Oh Brahmans! Come hither! Cleave

¹ See note 3, page 94.

² Literally, "you were about to".

my head quickly and cut the precious stone out (of it)." When he had repeatedly given them this command, these Brahmans became very courageous and cut with the exceedingly sharp knife into the skull of King Maṇicūḍa. Then the noble-minded King suffered extraordinarily great pain when he let his skull be cloven by the exceedingly sharp knife; he bit his teeth together, summoned up all his strength to the best of his ability and kept silent, directing his thoughts of compassion towards the Brahmans. Then these Brahmans, who had again become wrathful, ground his head against the exceedingly hard stone slab and (then) clove the skull of the King with their knife. At this moment a great gush of blood began to flow from the head of the King.

34 B When the Gods who were upon the Path of Heaven saw that these pitiless Brahmans, careless of the world to come, (were) inflicting great pains upon the head of the King in this manner (and) had cloven his skull, they could not bear this sorrow and wept aloud. Then King Maṇicūḍa, who was suffering greatly, thought, "Even though I am suffering in this manner (and), having regained my strength, (still) feel pain, (this) should, however, contribute to the liberation of others. May those who have fallen into Hell and are there experiencing torments arise (again) from Hell and gain the path of liberation. (And) may (I), (who) overflow with compassion for all living beings, (now) be capable, by virtue of the merit of the surrender of my own life, of attaining the highest knowledge!" Thus he vowed, (and) exhorted his heart, on which such great pains had been inflicted, saying, "Oh Heart! You have long implored (to be allowed) to save the lives of others by surrendering flesh and blood. Today your deepest wish has been fulfilled. Oh Heart! You must not speak of leaving me therefore. Oh Heart! (Only) I alone, for the sake of (all) living beings, will experience such suffering. May such suffering be (experienced) by no one, (not by) the Gods, the Daityas, men, etc." As soon as King Maṇicūḍa had said these (words), the violent

34 A pains left him. And the more these pitiless Brahmans cut with their knife into the body of the King, the greater became the compassion that the King extended to these Brahmans, to King Dusprasaha and to the latter's men and people. When the Brahmans perceived that, although pain and torment was being inflicted upon him in this manner, he was nevertheless forgiving, the hairs upon their bodies stood on end and they were greatly astonished. When the five Brahmans had cloven the skull of the King, (whereat) a mighty stream of blood had gushed forth and his whole body had been besmeared with red blood, they cut out the whole of the precious stone set in the head of the King. The stream of

blood flowing from the slab of stone on the mountain in the Himālayas where the jewel in the head of King Maṇicūḍa was being cut out mingled with a stream of water and became a river; this river, known as the Maṇirohinī, still flows today.

Although it caused King Maṇicūḍa great pain when the Brahmans cut into his head with their knife, and it seemed as though he would die, he summoned up his strength to the best of his ability, concentrated his mind on the (highest) knowledge of enlightenment and remained silent. Paying no attention to the pain in his body, King Maṇicūḍa spoke swiftly to those Brahmans, (who had) appeared (there) as ambassadors of Yama, saying, “Oh Brahmans! While I am still alive, I wish to give 35 B your hearts satisfaction and hand you the gift with my own hands.” (Then) the Brahmans, having heard the King’s words, put this precious stone into the hand of King Maṇicūḍa. Then King Maṇicūḍa himself regarded the jewel from his head, rejoiced at the thought that his wish had now been fulfilled, showed the jewel from his head to the Brahmans and said, “Oh Brahmans! I have long wished to present this jewel [from my head] as a gift—accept it!” And with mind and words fixed upon one (aim), (he said), “Today I am able to give it with my own hands. As I now give away this jewel from my head for the (benefit) of (all) living beings, so may, by virtue of the good (*sattva*) (inherent) in this gift, the misfortune, the pestilence and famine (suffered) by King Duṣprasaha, by his people and (by) all other human beings now pass away. And may I forthwith, by virtue of the merit of this, both gain the knowledge of enlightenment and be capable of liberating (all) living beings in this world.” Thus he spoke, developed the thought of compassion for (all) living beings and reverently handed the jewel from his head to the five Brahmans. When he had (thus) accomplished his giving, testified to his compassion for living beings and successfully accomplished his desire to astonish all people in this world, he remained silent for a while. Now the King was no longer able to bear the exceedingly great pains; he swooned and fell to the ground.

Then these five Brahmans, employing their magical powers, immediately set off to King Duṣprasaha in order to bring King Maṇicūḍa’s wish to fulfillment. With the greatest dispatch the five Brahmans surrendered to King Duṣprasaha the jewel (from King Maṇicūḍa’s head) which they had themselves procured and related the entire story about it (to him). King Duṣprasaha was most astonished when he heard this story and beheld the jewel from the head of King Maṇicūḍa and thought, “What compassion King Maṇicūḍa has for (all) living beings!

And what compassion (even) on his enemy! How forgiving he is! Blessed, verily, blessed (be) this King Maṇicūḍa!" Thus he thought (for a long time). Then the jewel from the head of King Maṇicūḍa was bathed in water and the water was allowed to flow out everywhere in the kingdom of King Duṣprasaha. Then, through the virtue of King Maṇicūḍa and through the power of the jewel from his head, the pestilence in the kingdom and all other misfortunes (such as) famine and poisoning¹ abated, and there were prosperity and good health. Then (the King) rewarded the Brahmans for procuring this jewel and dismissed them.

Then, because King Maṇicūḍa had surrendered the precious stone, the earth quaked in all directions to three thousandfold a thousand spheres². Being unable to bear (the thought) that this King had ac-

36 B complished an act of giving that left nothing (undone), the earth shook. In what manner (did it shake)? First there came sounds as if the interior of the earth were vibrating³, and later mighty, awe-inspiring sounds from all the mountains and oceans. The four quarters of the earth were filled with dust so that nothing could be perceived and meteors began to fly everywhere. And in all directions fires burst out (and) in the air the sound of drums was heard. And the moon, the sun, the stars and the constellations disappeared, so that nothing could be seen. And in the air, a storm (?) arose that covered the sky with winds so that nothing could be observed, and in the four quarters of the world clouds arose and thundered loudly. As when a great deluge falls, it was exceedingly terrible and the waters of the four oceans (of the world) became swollen and covered (the face of) the earth. All the people in Jambudvipa were afraid when they saw this and fainted. And as it had become dark everywhere in the spheres of the world⁴, they seized one another by the hand and smote their bodies. And in Heaven the tens of thousands of exceedingly mournful Gods struck up a lamentation, "Alas! Alas! What pains Maṇicūḍa is suffering! Alas!" Thus they cried, (and their cries were) as when one cries into a cave. And these Gods now strewed lotus-blossoms over Maṇicūḍa. Some strewed lotuses, some *cava*-blossom, some coral-tree flowers; others showered a rain of hundreds of thousands

36 A of *tolās*⁵ of precious aloes, the sap from noble trees and precious sandel-

¹ Literally, "poison" (*bīq*).

² *lokadhātubhuban*.

³ The passage *kaya bhūs dāyā* is unfortunately most unclear.

⁴ *lokadhātubhuban*.

⁵ A measure corresponding to the weight of an Indian rupee.

wood, others again a rain of jasmine blossom¹. Some let celestial instruments sound, others strewed monks' garments and clothing.

Then Indra, the King of the Gods, (thought), "This must not now (come to pass)! Tormented by violent pains, this King Maṇicūḍa will render us defenceless² and, as it seems, will soon die. (Therefore), before this King dies, (I) will heal his body with the remedy known as Samjivani." (With this intention) Indra, the King of the Gods, procured this drug and, having gone to King Maṇicūḍa, smeared his whole body and head with it. By virtue of this drug, King Maṇicūḍa now had no pains.

When, at this time, the mighty Ṛṣi Marici learnt of this misfortune, (this) terrible disaster, he thought, "Why, for what reason, has this misfortune come to pass?" And he worried greatly. Then a Forest Deity related the whole story of the misfortune to the mighty Ṛṣi Marici. Then, having heard the story of King Maṇicūḍa's sufferings, the mighty Ṛṣi Marici made the hairs on his body stand on end (and), accompanied by a suite of five hundred, flew anxiously upon the Path of Heaven to Maṇicūḍa (and) told him that he had come in order to enquire after his wellbeing. (And) all assembled a little apart, in the neighbourhood of Maṇicūḍa. And the Ṛṣi Bhavabhūti was (also) greatly astonished when he learnt of this event; furnished with a train of attendants, he set off through the air to the city of Sāketa (and) reported the event to Queen Padmāvatī and King Padmottara. When they had heard the story, he at once took Queen Padmāvatī, King Padmottara, the suite from the women's apartments and all (the others with him), ascended into a chariot and took them thence, flying through the air, to Maṇicūḍa, (where), after inquiring after his welfare, they seated themselves before the King. (Then his) son, Padmottara, (and his) wife, Queen Padmāvatī, could no (longer) contain themselves, burst into loud weeping, prostrated themselves together with their entire suite at the feet of King Maṇicūḍa and (then) seated themselves weeping a little apart.

At this moment King Maṇicūḍa's swoon passed over; (Maṇicūḍa) regained consciousness, opened his eyes and looked around. When he saw all the Gods assembled (around him), he pondered, "What is this? Oh, a miracle! The Gods have assembled and sit (gathered here around me)!" Then the Ṛṣi Marici said, "Oh royal Sage! What miracle has befallen you?" When he heard these words, King Maṇicūḍa spoke, saying, "Oh Ṛṣi! I was (just) considering whether I should now be capable of

37 B

¹ The *khvāk-gū* in *jātin khvāk-gū svān vā* is unfortunately impossible to translate.

² That is to say, "leave us".

attaining the highest knowledge of enlightenment." Then the Ṛṣi Marici was exceedingly astonished and said, "Oh Maṇicūḍa! Do you then nourish no feelings of hate for those who harmed you with a sharp knife?" Then King Maṇicūḍa spoke, saying, "I nourish not the slightest feeling of hate for those who have harmed me with (their) knife. They are, on the contrary, my beloved friends. Long have I wished to meet such friends. It is they who have allowed me to realise perfection of giving. How should I then feel hate for them? I do not hate (them)." When he had heard these words, the mighty Ṛṣi Marici said, "Oh royal Sage! You shall rightly be called a good man, a noble man, one who manifests compassion for (all) living beings. Oh royal Sage! What have you desired for yourself (for) having accomplished so difficult an act of giving?" When he had spoken thus, Maṇicūḍa replied, "Oh mighty Ṛṣi! That I have given away this jewel from my head was from no other desire (than this): I have accomplished this difficult deed from the desire to attain, by virtue of the merit of this, the highest and true knowledge of enlightenment and to liberate all living beings in this (transitory) world!" Having heard these words, the Ṛṣi Marici spoke, saying, "Oh royal Sage! From whom did you hear of this knowledge? Who has told you this? How could you know of it?" Then, after remaining silent for a while, the royal Sage, Maṇicūḍa, spoke, saying, "Furnished with compassion and desirous of the knowledge of enlightenment, I have this day given the jewel from my head as a gift. May my wish, by virtue of the merit of this, be fulfilled!"

Then, after he had uttered this, there came forth from him a (new) precious stone which illuminated the body of King Maṇicūḍa twice as brightly as the first (had done). His body became as before. At this time the earth shook six times. First there blew a gentle wind. In the ten districts of the world a brightening became noticeable (and) the light of the sun and moon was visible (at the same time). In the sky, the sound of drums was heard and the Gods dwelling in Heaven were astonished when they saw these wonders; they looked around with shining open eyes and exulted, "Hā! Hā!" Some showered down a rain of many kinds of sweet-smelling flowers, some strewed down magnificent silken garments, others let divers musical instruments be sounded, others again showered down everywhere upon Jambudvīpa a rain (consisting) of flowers and the nine precious stones which reached up to the knee. When the divine Ṛṣis and the dignitaries now saw this rain of jewels descending, which they were unable to imagine (existed even) in Heaven, they were vastly astonished and gave praise, saying, "Blessed (be) the

merit of (this) giving, blessed!" (And) the mighty Ṛṣi Marīci's face shone up¹ when he noticed that King Maṇicūḍa possessed a body as before, folded his hands and said enraptured, "Oh royal Sage! Blessed (be) your understanding, so full of determination. You are verily one who possesses compassion for (all) living beings. May you therefore attain the highest knowledge of enlightenment!" When he had blessed (him) (in this manner), the Ṛṣi Marīci, accompanied by a train of five 38 A hundred, the mighty Ṛṣi Bhavabhūti, accompanied by his suite, the King of the Gods, Indra, and all the Gods granted King Maṇicūḍa (this) boon and then returned to their several dwellings.

Then all of them, King Padmottara, Queen Padmāvatī and her suite, prostrated themselves repeatedly at the feet of King Maṇicūḍa, poured tears from their eyes, folded their hands and said stammering and in every way, "Oh Lord! Oh Father! Regard us with compassionate eyes! You have made us defenceless; caused us, deprived of protection, great pains and suffering. Regard us (now), oh Lord, with benevolent eyes and return, oh Lord (and) Father, with us to the city of Sāketa! In this kingdom there has reigned no trace of joy² since the day you left it. Enjoy your reign as before, therefore, and protect your people." Thus King Padmottara and Queen Padmāvatī implored (him). When these (two), weeping copiously, had put forward their request, King Maṇicūḍa, filled with boundless compassion, made no reply, (but) remained silent. At this very time the four Pratyekabuddhas came to Maṇicūḍa and spoke, saying, "Oh King! Blessed, blessed (be you)! You have accomplished a great, a magnificent deed! Go now, oh Maṇicūḍa, (back) to the 39 B city of Sāketa and there enjoy your reign as before. If you do not return to the city of Sāketa, both³ your son, Padmottara, and your wife, Padmāvatī, will be afflicted with the sickness (which comes from) separation, will spew forth hot blood and die. Therefore set out, oh King Maṇicūḍa, for the city of Sāketa!" Thus they spoke. These four Pratyekabuddhas (now) caused Maṇicūḍa and all the others to fly through the air and (in this manner) conveyed King Maṇicūḍa in a short time to the city of Sāketa. (Then) the four Exalted Ones withdrew. Padmottara and the others, (however), caused Maṇicūḍa to ascend the throne and (again) consecrated him King. When King Dusprasaha

¹ Literally, "let his face shine up".

² *sukhayā bhāb dhāyā-gūli chunum ma du*, "there is not even anything that may be called a feeling of joy".

³ Literally, "all".

learnt of this story, he at once marched to King Maṇicūḍa, accompanied by an army consisting of four arms¹, cast himself at his feet and begged (him) for forgiveness. King Maṇicūḍa forgave King Duṣprasaha all his trespasses and, at his departure, gave him as much money and (valuable) objects as he was able to carry. Since this time there has been plenty of nourishment in Jambudvīpa, an abundance of products from its agriculture and from its dairies. All the people of Jambudvīpa were now happy.””

Thus the threefold venerable Exalted One related (this) great narration about his previous birth, (and added), “Oh monks! (And) the King Maṇicūḍa of that time was none other than I, and the person called Padmāvatī at that time was none other than Queen Yaśodharā².

- 39 A And the Prince Padmottara of that time was none other than Bhikṣu Rāhulabhadra³. The (family-) priest of that time, Brahmaratha by name, was none other than Bhikṣu Sāriputra. The mighty Ṛṣi Bhavabhūti of that time was none other than Bhikṣu Ānanda. The Ṛṣi Marici of that time was none other than Bhikṣu Kāśyapa. The King Brahmadatta of that time was none other than King Śuddhodana⁴. The Queen Kāntimati of that time was none other than Queen Māyā⁵. The King Duṣprasaha of that time was none other than Devadatta. Oh monks! Those who are Bodhisattvas must accomplish many such difficult deeds.” Thus spoke the threefold venerable Exalted One. (And he said further), “Oh monks! Whosoever in this (transitory) world writes down (or) causes to be written down the story of Maṇicūḍa, whosoever relates the story (or) causes it to be related, whosoever listens (to it) (or), when he has built a house, performs his devotions, in his house the Deity of Poverty will never set foot⁶, and the Deities of the Nine Planets will be unable to cause (him) any harm. By virtue of this merit, he shall be blessed with the gift of the four groups⁷, he shall, his face turned towards the world, enjoy his wealth and shall, in the hour of (his) death, be

¹ That is to say, elephants, chariots, cavalry and infantry.

² Buddha's consort, previous to his renunciation.

³ Buddha's son, later a Bhikṣu.

⁴ Buddha's father.

⁵ Buddha's mother.

⁶ Literally, “look in”.

⁷ *caturvarga*, that is to say the four different fields of activity: Good works (*dharma*), attainment of worldly prosperity (*artha*), love (*kāma*), and liberation (*mokṣa*); (cf. *Raghuvanśa*, X, 22).

reborn in the land of Sukhāvatī, refresh himself on nectar and become capable of living in supreme bliss."

When Ānanda and the other monks in the gathering had heard the instruction in the doctrine given by the threefold venerable Śākyamuni, 40 B they withdrew to their several dwellings.

Here ends the extract from the Mānicūḍāvadāna
in the Nevārī language.

NEVĀRĪ GLOSSARY

(Words and expressions which, in HANS JØRGENSEN's *A Dictionary of the Classical Newārī*¹ and *Versuch eines Wörterbuchs der Nevārī-Sprache*², are either missing entirely, or are not listed in the particular meaning required in this text.)

- athya thaithya*, in this manner or in that manner, 7A, 1
anna-bhojan, food, 11B, 22
ahampkār, ahampkäl, wrath, anger, 21A, 33, 36
 ahampkār taya, to be wrath, 21A, 33, 22A, 37
 ahampkār pi-kāya, as above, 22B, 11
ājñā, command, order, 13B, 27
 ājñā dayake, to give a command, 13B, 27
ārambh yāya, to commence, 10B, 18
āśikhā, blessing, 18A, 26, 20A, 26
utpatti juya, to look forth, 5A, 20, 5B, 14, et seq.
(*cha-guli kāryas*) *udyam yāya*, to commence, to carry out, to perform (a thing), 13A, 6
ekacit yāya, to concentrate upon, to be eager (to do), to take an interest in, 3B, 5
vā kataṭaṭan hneya, to grind one's teeth, 21B, 18, 25A, 10
vā kul chine, to clench one's teeth, 15B, 33
kathā-pustak, story, narration, 39A, 1
kanyā dān biya, to give a girl's hand away in marriage, 6B, 9
kaya, to cut, to cut into small pieces, 12B, 22
 kayāvā biya, to carve, "to cut up and give", 12B, 22
kalp yāya, to wish, 31A, 19
kalpanā yāya, to wish, 27A, 1
krodh-ahampkāl, wrath, anger, 21B, 17
kṣamādhāri, forgiving, 34A, 22
khu-hnu, in: *u khu-hnu*, on that day, 18A, 20
khvabipvāpal, in: *mi-khās khvabipvāpal yāya*, to wet one's eyes with tears, 27A, 13
garjamān yāya, to thunder, 36B, 10
cintanā yāya, to think, to worry, 36A, 34
culun, in: *me culun pi kaya*, to put out one's tongue, 10B, 33
jakan, only, 6B, 3

¹ København, 1936 (= Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser XXIII, 1).

² Acta Orientalia VI, p. 26 ff.

- jābam̄t*, cattle, animals, 18B, 37
ji-hlāk, courageous(?), 33A, 29
jol, *jval*, valley, 5B, 9, 10, 12
jol juya, to burn down, 5B, 11
tanman juya, to be determined, 30A, 10
tapasvi, wretch, wretched, 14A, 22
tayār juya (with dative), to be about to, to be prepared to, 8B, 7, 13B, 35, 33B, 8, et seq.
tārānā yāya, to save, 27A, 4
tāraye yāya, to save, 27B, 28
tok puyake, to outshine, 10B, 30
toy, the moon, moonlight, 4B, 30
thaθim̄-gu, *thaθi-gu*, *thaθim̄ia*, this, 5B, 11, et seq.
thavata daya, to benefit oneself, 6B, 2
nararājā, king, 13A, 5
nibāsan, clothing, 36A, 24
(cha-hmayāta) nrāsā yāya, to deprive (somebody) of hope, 13A, 8
hnu, in: *cha-hnu ma khu cha-hnu*, one day, sooner or later, 28A, 11
paribār, (Hindi *parivār*), family, 20A, 32
pūrṇa, whole, 17A, 21
prasamīṭāp, remorse, 17B, 4
prasād biya, to reward (with grace or gifts), 35A, 36
prahār yāya, to cut, to harm, 13B, 35, 33B, 2
badhak (Skt. *vadhaka*), murderer, 33B, 6
badhay (Skt. *vṛddhi*) *juya*, *badhey juya*, to thrive, 17B, 12, 32B, 32
bāk (Skt. *vāc*), speech, word, 26A, 8
 bāk ma kalanam̄, wordlessly, 26A, 8
bālak, child (not only "boy"), 4B, 4
bighna ma dayakam̄, without obstruction, without delay, without more par-
 ley, 33B, 35
bidhvāns yāya, to upset, to destroy, 13A, 4
bhāgas vane (with genitive), to participate in, 12B, 34
macām̄, class-word for people(?), 19A, 31, 20B, 9
manik, *maniratna*, precious stone, jewel, 3A, 27, 4B, 34, 37, 1
manabodh biya, to comfort, to console, 29A, 12
manobāñchā, heart's desire, deepest wish, 34B, 13
mahākallol, stormy, 11A, 14
mu, mū, a bottle(?) of medicine, 8A, 34. JD. under the same reference "a
 sort of pulse"
hmā, products, 2B, 25
hmigo, hmiga, a short time ago, 15A, 12
yajña juya, (Abs. *junāva*), to perform a sacrifice, 10B, 20
liva liva taya, "to place one after the other", to draw up in battle array,
 25A, 35
sāk, (Hindi *sāk*), vegetables, herbs, 11B, 20
sūkar, (Skt. *sūkara*, *sūk°*), wild boar, 24B, 19
sam̄kalp yāya, to wish, to decide, 32B, 33
sam̄śay juya, to be in peril, 27A, 3

sabhāmaṇḍal, gathering, 1B, 6

saukhā (Skt. *saukhyā*), delight, joy, 20A, 36

(*cha-hmayāta*) *saukhā taya*, to delight (somebody), 20A, 36

sandeh kāya, to be troubled, to be worried, 3B, 33

samayas, in: *gu-guli samayas ... thva-guli samayas*, when ... then, 17A, 25–26

sok phyāya, tear off, 26B, 22

hiranya, (any sort of) precious metal(?), 9B, 29